

CRWRC Haiti program assisted by Canadian Armed Forces

Madeline Wierenga

In September of 1985 the Christian Reformed World Relief Committee of Canada (CRWRC), in co-operation with the Canadian Armed Forces, was able to transport 14 grain storage bins to Haiti. The grain bins were flown to Haiti on a Hercules transport plane, as a courtesy of the Canadian Air Force,

during one of its 18 annual training flights. "The co-operation of the Department of National Defense was extremely timely," said Harry Veldstra, Canadian Director for CRWRC. "This assistance allowed the grain bins to be received in Port-au-Prince, moved up-country for assembly and use, just in time for the October harvest season."



The Hercules that delivered the goods to Haiti

The galvanized steel grain bins are a product of Brock Valley in Morris, Manitoba, and will in fact revolutionize traditional grain storage for Haitian farmers. Traditional grain storage, which appears as a hut-like structure resting on stilts, or a pedestal, functions to a high degree of inefficiency for the local farmer. Even though grain is stored off the ground it is not impervious to rat infestation, which means reduced storage capacity at harvest season.

To the farmer, having to sell large amounts of grain at harvest means a seasonally low return for his crop. To make matters worse, when the supply on hand for him and his family is exhausted he must then purchase some of that grain back, which will be by that time at a seasonally high price. Haitian farmers, were, needless to say, eager to receive these new silos.

Country profile

Haiti is located in the western part of the island of Hispaniola, sharing the border with its neighbour the Dominican Republic. To the north-west is Cuba, about 35 kilometers away. It is the second largest of the Caribbean islands, however, the poorest country found in the western hemisphere. For most of the five million inhabitants statistics paint a dismal picture. Income per capita is only \$300; rate of infant mortality is 130 deaths per 1,000 (0-5 years of age); life expectancy is 45 years;

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Thinkbit

Any surveyor can measure a plot of land without considering the shape of the earth. But we cannot navigate to a distant haven if we assume the earth is flat.

Fred Charles Ikle

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Christian high students do not share Hebert's agenda

Bert Witvoet

CHRISTIAN HIGH SCHOOLS IN CANADA — Senator Jacques Hebert's fast to save Katimivik and to focus attention on a lost generation of youth has not made a great impact on the youth attending Christian high schools in Canada. Principals and teachers report a reaction that borders on apathy.

Belleville Principal Peter Van Huizen thinks that the issue of youth unemployment is not terribly relevant at Quinte Christian High School. He reports that there are many jobs available to the students.

Hebert's idea of a lost generation does not apply to them, Van Huizen says. "Students without exception are pretty hopeful about the future. Their

marriages are going to succeed and they will find work. The element of despair is not there."

Does not touch them

This idea is confirmed by several other school spokespersons. John Hull of Durham Christian High School (Bowmanville, Ontario) says that students treated Hebert's fast like any other news item; it did not touch them.

Not too many parents in the Bowmanville area are out of work, and there are plenty of jobs available to young people on farms, in small business, at General Motors, and in the construction of houses and a nuclear power plant.

Man in Society teacher Fred Spoelstra at Smithville District Christian High School says that no one in his school formally discussed Hebert's fast. "The general opinion seems to be that the guy is a flake, undermining the political process."

"One of the strengths of our community is that it is very easy for our young people to find part-time and summer jobs," he adds. "It may not always be the job they want, but it is satisfactory."

Western sensitivities

Alberta and British Columbia schools were out on Spring break when Hebert went on his fast break. Teachers there report no audible response.

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Senator Jacques Hebert

CRTC lightens radio regulations

Henry de Jong

MONTREAL, Que. — The Canadian Radio-television and Telecommunications Commission (CRTC) has announced a new series of regulations for AM and FM broadcasting.

According to CRTC Chairman Andre Bureau, "these proposals are part of the Commission's long-standing efforts to lighten the regulatory burden" on the radio industry. The Commission wants to place a greater emphasis on its supervisory rather than its regulatory role.

"The Commission's objective," says Bureau, "is to provide Canadian broadcasters with a flexible and efficient framework that will encourage the development and support of Canadian musical talent and artistic expression."

"To meet the increased emphasis on Canadian creative resources" the Commission believes it should "enable the industry to remain strong and viable." It is "concerned about the difficult financial situation" of many of its licensees.

No limits

In response to this problem the Commission has proposed the elimination of most restrictions on advertising time. There will be no restrictions for AM radio. On FM stations, the daily limit for commercial content will remain at 150 minutes, but the hourly limit will be eliminated.

FM stations which exceed 12 per cent foreground programming (uninterrupted, thematic, Canadian content) will be allowed 250 minutes of

commercial time, and those which exceed 14 per cent foreground programming will have no commercial limits.

According to its public notice of the new regulations, "the Commission expects that a more stable and financial base for AM [and FM] radio should allow radio broadcasters to strengthen their commitments to support the development of Canadian ... talent."

Self-regulation

"In proposing the removal of time restrictions on advertising," says Mr. Bureau, "the Commission has been mindful of the potential impact of this approach on programming. However, the Commission is confident that the audience response to advertising content and the existence of competing radio and other media services as well as industry self-regulation should generally dissuade broadcasters from airing an objectionable number of commercial messages."

The Commission is not so confident about Canadian content on radio stations. The minimum of 30 per cent Canadian content for AM stations has been retained, although it has bowed to reality and reduced that to seven per cent in ethnic programming. Very little ethnic music is produced in Canada, but the Commission "expects radio broadcasters to make every effort" to improve this situation.

The regulations for FM stations regarding programming content will remain much the same, although small concessions are also being made there.

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Editorial

Should churches speak out on political matters?

Professor John Bolt has raised important questions in last week's article entitled "Who speaks for the Church?" We have invited the Rev. Arie Van Eek to respond to Bolt's article at some future date. The occasion for Bolt's article was the telegram and letter from Canadian church leaders to Prime Minister Brian Mulroney on the eve of his visit with President Reagan in Washington.

The safety of theory

In the past, numerous discussions have been held and countless articles written in Christian circles in order to shed light on the topic: the task of the Church and the task of the State. Those were the days when churches did not often comment on matters of state and society. The discussion was largely hypothetical, theoretical and very safe.

Reformed writers and speakers bandied about this esoteric thing called "sphere sovereignty" (a Dutch imported version of "soeveriniteit in eigen kring"). "Sphere sovereignty" is to Reformed thinkers what "free enterprise" is to right-wing economists: a panacea for social ills. Each sphere (school, church, state, family, industry) has its own area of responsibility and authority. No one sphere is supposed to lord it over another.

But the spheres are not entirely unrelated to each other. The task of one influences the others. This is where the confusion often comes in. At what point do spheres make contact and influence each other?

There is a task

To say that the Church has no business addressing the State is not in line with what the Scriptures teach us. The Old Testament provides plenty of examples of prophets addressing kings. These prophets would warn the king when the latter was leading the people astray or oppressing them. We think that task is still the task of the Church today.

But the Church is not supposed to get involved in the details of policy setting, nor should it get involved in party politics. That task belongs to Christian politicians and organizations like Citizens for Public Justice. They may forge links between the Kingdom of heaven and a government budget or a policy on

Nicaragua. Such work will, of course, be scrutinized by fellow believers.

That still leaves the Church with a pastoral and prophetic task over against other institutions. Too many churches have been silent when they should have spoken. When the spiritual direction a government pursues is obviously wrong, churches must speak up. Hitler should have heard many voices of protest from churches when he started his pogroms against Jews. Pulpits should warn pews against supporting a system of oppression. Churches which are silent on what takes place in society are giving free play to the very spirits they are trying to cast out in individual and family life.

Suggested criteria

The question many Canadian churches face today is whether their churches have spoken wisely through a recent telegram and letter to Prime Minister Mulroney.

Just a few comments to highlight this question.

1) Comments by the Church should remain in the area of general direction and principles. Other institutions must always be free to implement principles as they see fit.

2) There should be a clear understanding of what the Word of God has to say to a given situation.

3) Churches should probably stay out of situations where the sources of information are heavily biased and polarized. One can, for example, select information according to leftist or rightist sympathies. The outcome is predictable but rarely helpful.

4) When churches speak out, they should be able to count on the backing of their members. No polling or vote is necessary. Church leaders generally know the mind of their constituencies. A house divided against itself cannot speak with authority.

If we were to evaluate recent pronouncements by Canadian churches to the press and the government, we would say that they could be faulted on numbers 3) and 4), and perhaps questioned for clarification on numbers 1) and 2).

At the same time we need to pray in a supportive way for those in leadership positions in churches. It's too easy to simply criticize them when they stick out their necks on our behalf.

Enjoying the in-between Saturday

Another Easter celebration lies behind us. Good Friday was a moving experience, with the emphasis on the love of Jesus as it found expression in His suffering and dying on a cross. Easter was a happy day as it should be. The weather was glorious and Christ was risen. I don't know which made a greater impression on me.

But the Saturday between Good Friday and Easter almost seemed incongruous with the other two days. Almost like a gap. Perhaps it felt that way because we did not go to church. I enjoyed the day immensely, working outside and all that. But aren't we supposed to be thinking of how Jesus lay in the grave and went down into hell?

I wonder how the disciples spent that first in-between Saturday. Of course, for them it was Sabbath. That changes things. They didn't have to go shopping while Jesus was in the grave. Well, that's not entirely true. After six p.m. Saturday, Mary, Mary and Salome went shopping for spices so that they could anoint Jesus' body the next morning.

That's the other way with us. Our stores *close* at six p.m. Saturday. Some close even earlier. When I ran out of white

paint at 4 p.m. on the in-between Saturday, I found out that the owner of the paint store had just closed for the Easter weekend. He couldn't stand the idea of the rest of us enjoying a gorgeous spring day while he was in his grave of a store.

What did I need the white paint for? To paint a canary room. Can you think of anything less essential to preoccupy yourself with on in-between Saturday?

But it's all right, I told myself. The meaning of Good Friday, Better Saturday and Best Sunday is that death is conquered. So you can move that paint brush up and down and sideways rhythmically, with music playing in the background, without even appearing to be irreverent. You know you are not simply white-washing death.

While low in the grave He lay, I enjoyed life and knew it to be never ending.

JUST A MOMENT/HERMAN PRAAMSMA

Longer Letter



"A slow sort of country," said the Queen. "Now, here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"
(Lewis Carroll 1832-1898; *Through the Looking Glass*, ch. 2)

Sometimes things can look very futile. As the man said, the hurrieder I go the behinder I get. The other day we started to do some spring gardening. It was hard work. We pruned every tree in sight till we were covered with large and small scratches and every muscle in our body protested. The result was a backyard filled with branches and twigs of every description and size. It seemed that the harder we worked, the more work we created for ourselves.

In Greek mythology there is an interesting story about a man called Sisyphus. This man earned the anger of the gods and they thought out a very clever punishment for him. Sisyphus had to roll a large boulder uphill, but *just* before it got to the top, it always slipped away from him and rolled all the way back down again. And there Sisyphus would go, running after it, starting all over again at the bottom of the hill. He never got anywhere even though all his hours were spent in intense labour.

What a downer to work so hard at something and to have few tangible rewards; to pedal like mad only to discover that your wheels are spinning. I've known some social workers and evangelism Committees who could say "amen" to that. Old Testament prophets must have felt that way many times. What great patience it takes to stick to a thankless job! Especially for our generation: impatient people who like to see results, who have been led to expect immediate gratification.

Having said that, it is almost impossible not to be astounded by the great patience of *God*. All our life He seeks to work in our hearts by His Holy Spirit. All of our life He seeks to mould us more and more into the image of Jesus. He tirelessly seeks to instil love, mercy, compassion, justice, humility, into our hearts.

And what is the upshot? *The work is never finished*. Not in this life. In this life we reach, as the *Heidelberg Catechism* confesses, "a *small beginning* of new obedience." Every day we must pray: "Forgive us our debts."

What incredible patience God has with us! To Him we are a life-long labour of love. Until we attain perfection in the life to come, we can only *begin* to praise Him, and then it will take all eternity to continue thanking Him.

Give us perspective, Lord, especially when we think we have reason for impatience.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Don't just sit around — grow!

Letter to young people

What do you find yourself getting involved in after you have completed Young Peoples and you feel that your spiritual and social needs are not being met in the traditional organizations of your church?

As an alternative to sitting around and feeling sorry for yourself or to joining the secular singles scene, have you considered joining the Christian Young Adult program in your area?

Maintain Christian environment

Because of my geographic location, I make up part of a group which calls itself the Hamilton Christian Young Adults. It consists of a group of about 80-100 people who come together on a bi-weekly basis. Our goal is to encourage each other and to build each other up in the faith. We try to maintain a Christian environment where young adults may grow spiritually through Bible study, prayer and social fellowship.

Bi-weekly meetings and social events are organized by a six member team known as the "Steering Committee." Dynamic speakers, thought-provoking topics, and the opportunity to exchange and compare opinions in the form of discussion groups are what attracts young adults to our Sunday evening program. A coffee social before and after each meeting provides the young adults with yet another opportunity to grow in spiritual fellowship.

Members are encouraged to participate in the upbuilding of the society by holding a position on one of the committees which organizes an annual Christmas Banquet, winter retreat, Day Rally and camping outing. Involvement is at its best on these

occasions because it provides an informal atmosphere in which a young adult can give full expression of his/her love for Christ and His Church.

Spiritual refreshment

The annual winter retreat, which attracts 80+ people from all over South Western Ontario, allows the young adults to explore God's Word as it pertains to different topics which are pertinent to today's Christian young adult. Arend Kersten, Executive Director of the RCBPA, invited the young adults to reflect on the theme "Time of Joy, Time of Sorrow" at our 1986 Winter Retreat. Registrants truly appreciate this opportunity to "get away" for a weekend and return home feeling spiritually and physically refreshed.

Annual day rally

Springtime brings with it the anticipation of the annual day rally. In past years it has been a one-day affair which began with a speaker presenting the keynote address. The afternoon offered a variety of workshops which one could choose from.

Registrants of "Light the Way Lord — 1985" eagerly await the 1986 day rally, when Rev. E. DenHaan will present the theme "Unconditional Love." This year, however, the program has been lengthened. The committee has an entire weekend planned for registrants.

It begins Friday evening with opening exercises, "Breakfast in the Park" is scheduled for early Saturday morning and is followed by speakers presenting a variety of workshops such as "Leaving The Knapsack at the Cross," "Crowded Pews, Lonely People," "Loving God" — just to mention a few.

Rev. J. Quartel will conclude the weekend with a Sunday morning worship service presenting the topic "Imitators of Christ." You will not want to miss the weekend of May 2, 1986, at the Faith Christian Reformed Church in Burlington.

Community project

This year we've incorporated community outreach into our young adults program. The decision was unanimous that "Beginnings" would become our fundraising project. The Young Adults have also assisted Beginnings and potential clients by conducting a telephone campaign to make other churches aware of this service.

We, as a society, like any other club have our share of struggles and disappointments as well. Because we do form a minority and therefore draw from a wide area, we are a somewhat diverse group. This can hinder growth but at the same time can be very beneficial as it provides the program with a broad spectrum of interesting ideas, opinions and experiences which we can all learn and grow from.

So why not consider giving of your time and talent through the Young Adult ministry in your area! After a few meetings and social get-togethers, I'm sure the program will have become part of you.

Grace D. Kiers,
on behalf of the Hamilton
Christian Young Adults,
Hamilton, Ontario

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500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

C.C. recognizes bigger world

I've been busy having lots of fun, getting paid to be a naturalist, living in Germany for five months and now in Switzerland for a month.

It's amazing how little I hear about Canada here; though I get a pretty good idea what our neighbour to the south is up to. Sometimes I wonder if I really want to!

My folks have been faithfully sending me *Calvinist Contacts*, and I'm really enjoying them. Since I started reading them while at the University of Guelph, I have noticed how more and more C.C. is recognizing that we are part of a

bigger world — what with "Presbyterian Comment," the series on South Africa, etc. (I'm still at January 17th) It's a welcome change for those of us who have more contacts with people from other denominations than with people from our own.

Thank you.

Ron Rupke,
Signan, Switzerland

Extra-billing divides

Thank you for your astute editorials on the extra billing issue. I believe you hit the nail on the head (no mean feat for someone outside the health care system).

Termination of extra billing does not automatically spell socialized medicine. Rather, it means equal accessibility, one

of the foundational principles on which our health care system is built (along with universality, portability and comprehensiveness).

Extra billing nurtures a two-tiered system of health care, one for the haves and one for the have-nots.

As a nurse, I also appreciated the recognition of our profession in the delivery of health care.

Your point about interdependence should be duly noted by all of us in health care professions. The sooner we acknowledge our interdependent roles as complementary to our independent roles, the sooner our clients and patients will receive optimal benefits of our individual and collective expertise.

Rika Vander Laan,
Toronto, Ontario

Pontius' Puddle



News

CRWRC Haiti program assisted by Canadian Armed Forces

... continued from page 1.
and 80 per cent to 90 per cent of the population are illiterate. In spite of these sombre statistics, CRWRC staff experience the Haitian people to be truly unique. Haitians are genuinely friendly, have a gentle nature, and with a desire to live and laugh they carry on.

CRWRC integrated program

Presently over 700 rural families are involved in the agriculture component of the program in Haiti. In over 20 communities CRWRC works to establish "Christian Development Groups," who help co-ordinate the various development activities being carried out. By working this way, at the community level, CRWRC finds it is able to reach more families, while at the same time Haitians experience the fellowship and other benefits of working together.

In these community groups, along with the grain storage mentioned, the program promotes the advancement of soil erosion control, fertilizers, irrigation, new crops, agricultural classes and land management. Classes to develop skills for financial responsibility, and the formation of farmers co-operatives are also taught by local agriculturalists, and overseen by both CRWRC and Haitian staff.

CRWRC is also involved in direct services with its establishment of an Agricultural Supply Store in Pignon (pronounced Peen-yon), a target community in the Central Plateau area. This non-profit store is a place where farmers can obtain much needed but hard-to-get tools.

The agriculture program is extensive. Other development projects include a hog repopulation program, reforestation and water management (many communities are without a fresh water supply).

Casting out fear

Health care education is another major integrant of CRWRC's community development work. The Haitian attitude of fear and superstition is a problem often faced. Haitians believe that many of their illnesses are caused by evil spirits. The mother of a sick or malnourished child will say that the louprou (evil spirit) is eating her child. The fear of doing anything that may anger the spirits bind many in fear. How do we answer this?

In health classes the message goes out that in Christ there is nothing that can separate us from the love of God; that in Christ we are liberated from fear. Rural clinics emphasize preventative health care through nutrition education, the administering of vaccinations, and the

this time CRWRC has been working with the Missionary Church Association, to reach and assist over 1,000 families in numerous communities, throughout the Central Plateau area. Looking ahead to 1990, CRWRC anticipates turning over its work in Haiti entirely to the direction of dedicated national staff.

To realize this goal the formation of a Leadership Training Program is already underway, which will teach the local Christians the various skills they will need to continue and expand development within their own communities. As well, CRWRC is teaching churches how to plan responses, through diaconal outreach, to assist the poorest of the poor within their congregations. It is from this point of phasing the program over to the national staff that develop-



All that is needed now is the cone-shaped roof and the CRWRC-donated grain silo is ready for use.

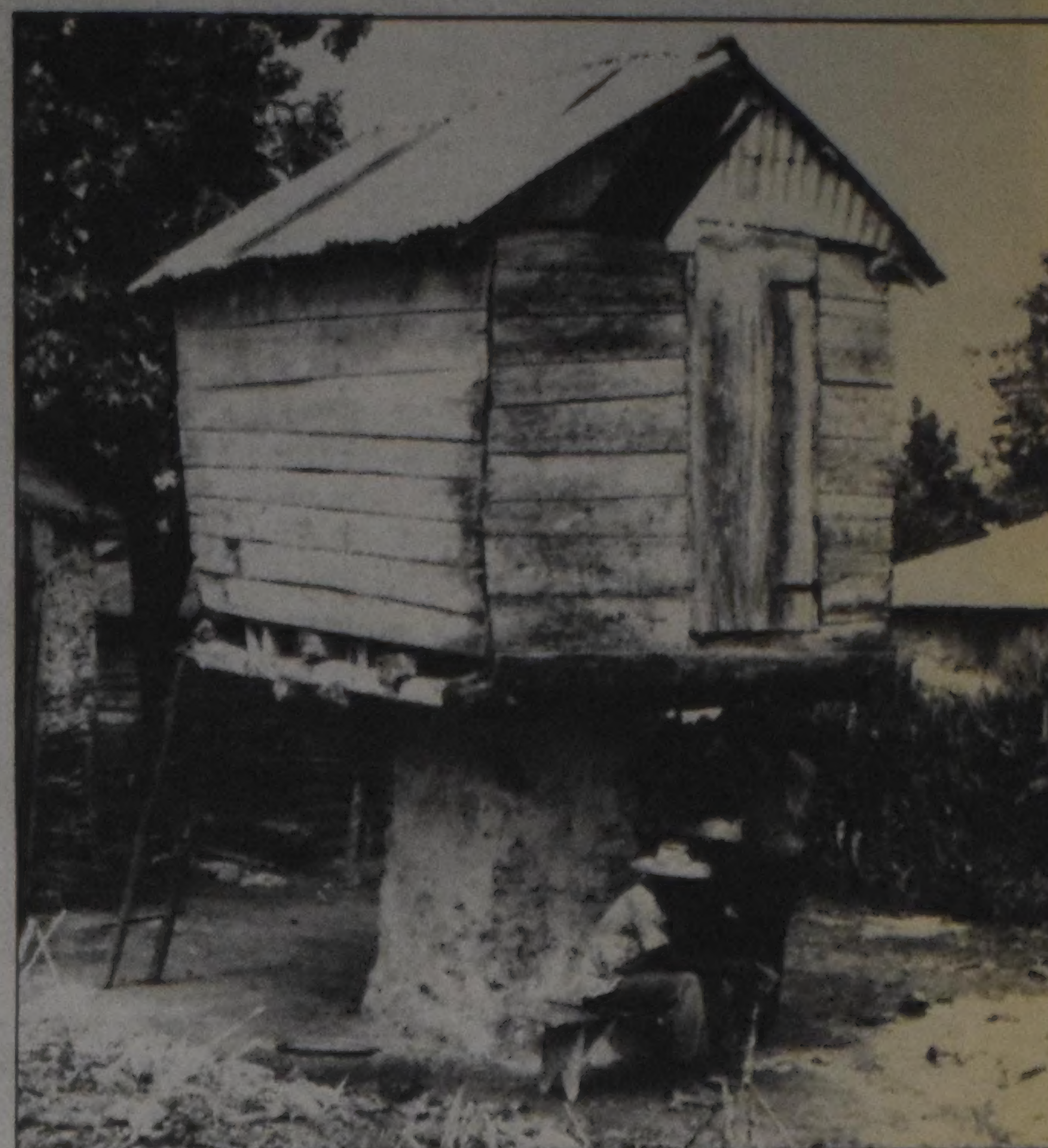
monitoring of fresh water. Presently, the goal is to reduce malnourishment of children in the 0-6 age group, which is intended to have a positive impact on the entire family.

Looking ahead

1986 marks CRWRC's tenth year in Haiti, where agriculture and health care have been the main focus of its work. During

ment, only begun by CRWRC, will take its first steps into the future. Perseverance flowing from within Haiti will effect the lasting change.

While Haiti is bound by many physical conditions, and political circumstances, it is here that the fruits of Christian compassion continue to grow. The Lord gives His blessing as progress is seen through deepening spiritual



This is a traditional grain storage shed.

commitment, increased program enrolment, reduced malnutrition among families, and the continued safety of the staff, even throughout the recent tumultuous government turnover.

Government response good

As Canadians we are blessed, not only to live in our country, but also to have a government that is sensitive to the needs of Third World inhabitants. This coming July the Canadian Air Force has again agreed to assist CRWRC in another air-lift, this time to transport motorcycles and mountain terrain bicycles, which will be used by Haitian national staff in travelling to remote communities, not accessible by road, within the Central Plateau area. Even a third transport may occur, as there is a request for still more grain bins.

Through the Canadian International Development Agency (CIDA), CRWRC is financially assisted in Haiti as well. Our government financially assists CRWRC in nine other Third World

countries, to account for a total of \$1,400,000 in grant funding. Prayers made by Canadian churches for the Canadian government are not in vain. The Lord hears them all, and in Haiti Christian mercy is bearing a witness.

Three hundred beds sought

C.C. staff

TORONTO, Ont. — Last year some 1,500 Canadian servicemen returned to Europe for the 40th anniversary of the Canadian liberation of The Netherlands.

In a scene reminiscent of 1945, they were given a tumultuous reception in the Dutch capital city of Amsterdam.

The "We Do Remember" committee organized last year's visit and is now making arrangements for the return visit by the Dutch in September of this year.

The committee is appealing for 150 Toronto and area families to billet the 300 or so Dutch residents who helped host the visit by the Canadians last year.

In a prepared statement, committee co-chairmen H. J. Cassidy and Ross Stewart said: "Being such good hosts to the Canadians, the Dutch visitors should receive the very best of Toronto hospitality."

Anyone able to accommodate the Dutch contingent during their 10-day visit should contact the "We Do Remember" committee at 45 Richmond St., W., Toronto, ON M5H 1Z2 or phone (416) 868-0848.

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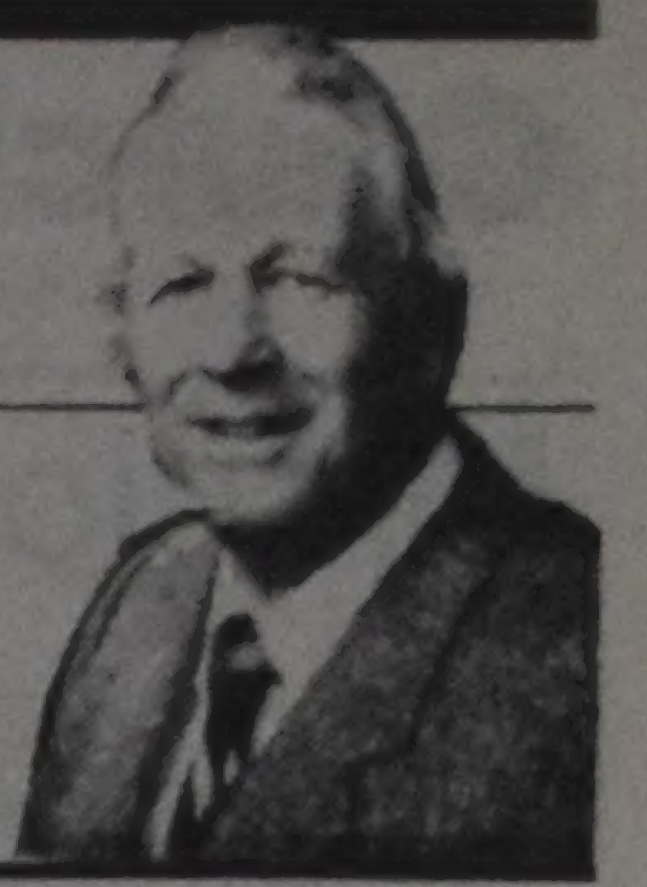
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Pressreview

Carl D. Tuyl



The normally feisty Minister of Youth, Andree Champagne, was sitting next to our own beloved Flora MacDonald like a child invited to a party of grown-ups on the condition that she keep quiet. Our Minister of Employment is obviously appointed to keep Madame Champagne from further embarrassing the government. The question whether we still have a Youth Minister has an answer, but that answer is buried way down deep in the bosom of the cabinet. Senator Hebert, who at the time of writing was continuing his hunger strike, does not think that the government does anything at all for youth, and

so he has continued his rather strange method of protest. I think he should get arrested for loitering.

Like the seed of dandelions blown across the fields, so the M.P.s vanished in all directions away from Ottawa for their 10-day Easter recess. Kamerad Broadbent is using the break to attend the meeting of the Socialist International Committee for Latin America. Mulroney? What do you think — off to Florida!

The multinational drug manufacturers are trying to reach into your wallet. They lobby the government to limit the marketing of what for convenience sake I call "no-

name drugs." We hope that Consumer Affairs Minister Michel Cote will be able to fight them off. He and his colleague Pat Carney have not been able to control the pricing policies of the big oil companies, so don't get your hopes up too high. Crude oil is selling for low prices, but do you see the results at the gas pump? Yes, people in Regina do, but what about the rest of the country? Zilch, except two pennies!

The department can get tough when it wants to, as is shown in the case of K-Mart, which was convicted 54 times since 1972 for misleading advertising.

Environment Minister Tom

McMillan announced, with a lot of hoopla and fanfare, that leaded gasoline will be phased out by 1993. This then is the effort of a government that negotiates with the U.S. about reduction of acid rain. The year 1993 seems a bit late, doesn't it?

With the House in recess, and the American Navy shooting armed shrimp boats out of the water in the Gulf of Cidra, the attention of the press understandably turned beyond our borders. The Libya affair got a lot of international coverage. Although the conflict was explained in Washington in terms of a territorial dispute, at bottom it was, of course, a counter-terrorist campaign. Territorial disputes can be settled in the International Court of Justice at The Hague. And the University of Toronto professor who compared this conflict to the subdued American-Canadian argument about the Northern passage-way was so far afield that he wasn't even in the ballpark. There was, however, from more acceptable sources, a lot of questioning about the wisdom of America's action. In the first place, in any David-Goliath conflict, people almost instinctively root for David. But secondly, and more importantly, the action contravened and contradicted Washington's effort to isolate Libya also from the Arab world. Seen in the light of those two considerations the whole affair was certainly no diplomatic success.

Even more diplomatically damaging was the charge that the Nicaraguans had invaded Honduras. Especially

at a time when the Senate voted on the military aid package for the Contras, and the invasion was only another skirmish in the ongoing border disputes between the two countries. Gorbachev, knowing that American foreign policy was not having one of its more spectacularly successful periods, started a P.R. offensive to which Reagan reacted with amazed shock. Gorbachev wanted a summit as soon as possible; any time, any place. That is the kind of offensive which, if not serious, nevertheless scores an awful lot of points on the international scene.

First prize for creative use of euphemisms goes this week to the Chinese Premier who said that this country should adopt "rational consumption patterns." In any other language that is called "austerity" and downgrading of the standard of living; in China it is a "rational consumption pattern."

And the beloved N.C.R.V. radio journal keeps coming: Diner: "This is an exceptionally clean restaurant, waiter." Waiter: "Thank you very much for the compliment, Sir." Diner: "Yes everything here tastes like soap!"

Or the fellow who came to apply for a new job, and asked what the salary would be. The personnel manager said: "You start at 300 a week, and you'll get more later on." Said the applicant: "In that case, I think I'll start later on."

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Christian high students do not share Hebert's agenda

... continued from page 1.

Teacher Robert Koole at Edmonton Christian High School says that students are a little apprehensive about employment. As oil prices keep dropping, there may be fewer jobs around this summer. "We have reached the highest level of tuition relief in the history of our school," he points out. "That says something about the fact that parents are affected by the oil slump."

Reinder Klein, teaching at Vancouver Christian High School, paints a fairly rosy picture of the employment situation in his area. Most of the students have part-time jobs, paper routes or have fathers in business. Some grade 12 students will be employed at Expo '86.

"Our students seem to be blissfully unaware of what

Hebert was doing," he says. "Many don't think very much about the long future anyway. They are carefree, free of the concerns that we adults have. That's beautiful, I guess."

Some apprehensions

Guidance teacher George VanKampen at Hamilton District Christian High School can provide only one student reaction to the senator's fast: "When the student heard that Katimivik was going to be continued, he wanted to sign up right away. But he didn't know whether Hebert was right in doing what he was doing."

Students do have apprehensions about what life after high school will be like, he says. "We try to encourage them and assure them that there is going to be a place for them. Students are generally able to find

summer jobs," he adds. Two are awaiting response from the Junior Rangers program. If they're willing to look for work, they'll find it."

No sympathy for Hebert

After being approached by this reporter, Man in Society teacher Andy Straatsma actually asked his class at Beacon Christian High School, St. Catharines, what they thought of Jack Hebert's hunger strike. "I was amazed to see them express strong opinions," he says. "They went on for about 15 minutes."

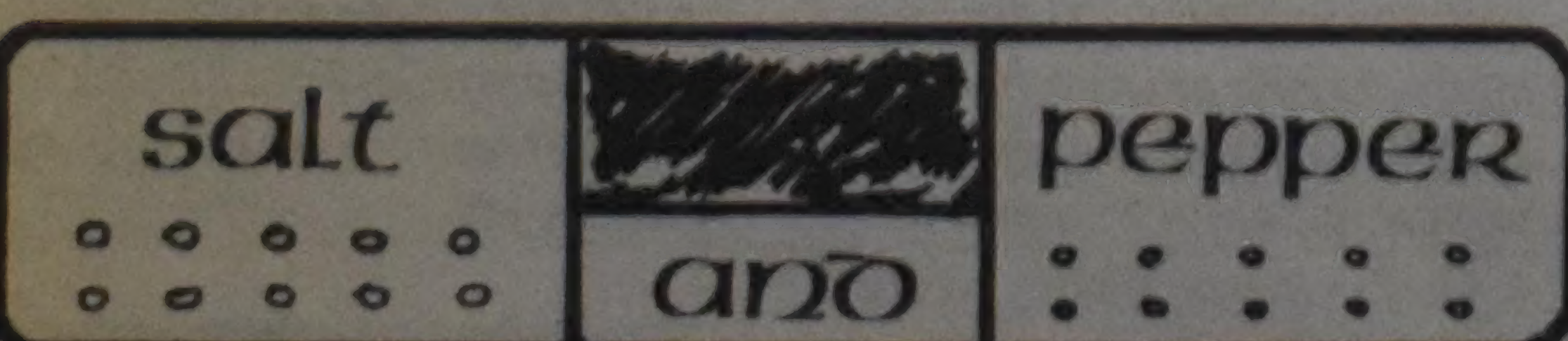
Most of them thought it was ridiculous what Hebert did. Some called it an act of terrorism; others a waste of time. Feelings about Katimivik were mixed. Some knew people who had participated and thought it worthwhile. But all agreed that it was not a job-creation program.

Straatsma agrees that it is not difficult for young people to find work in his area. "We can hardly keep them in school," he says, because there are so many part-time jobs they can get their hands on."

A dying industry

"Business is terrible," says Arthur Gonidis, the owner and manager of The Mercury Vending Co. in Toronto, which deals exclusively in cigarettes. "Last year, I lost about \$35,000. Cigarettes are a dying industry, and everyone I know is trying to get out of the business. I'm trying to get out totally and put my money into a chain of donut shops."

HDJ



"Salt and Pepper" is a new, very short column by Anne Van Wyngaarden. Anne is a no-nonsense person who has her own opinions about her environment and society. We think her remarks will add spice to our weekly diet; hence the column heading. Lest this introduction exceed Anne's column in length, we simply say, "enjoy."

Anne Van Wyngaarden

I went to the store today to buy some clothes; at least I intended to buy some clothes!

Why does someone like me who is "well-endowed" have to wear tasteless, styleless and awfully-coloured stuff?

Our designers should study some of the old illustrated magazines of the late 1800s and early 1900s to see how beautifully we were dressed when "well-endowed" ladies were fashionable. Anyone less than a size 18 was considered to be dying of consumption.

T.V. has done us great harm. I and many others who do not sew will have to starve ourselves or look like something the cat dragged home!

Shall we protest?

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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Church

Marian Van Til, page editor

Missionaries say Bangladesh is not a basket case

GRANDRAPIDS, Mich. (CRWRC) — "We tried, in a small way, to help put a bottom on the basket," say Peter and Geraldine Ysselstein, recently returned from nearly three years of service in north-western Bangladesh with the Christian Reformed World Relief Committee (CRWRC).

In a crowded country where the labour force continues to outstrip demand, the program put in place by the Ysselsteins, members of Emmanuel Canadian Reformed Church in Guelph, has built on a vision for individual and community development through establishment of small-scale businesses by the landless poor.

"Basically, our work was to give hope to the very poor through promotion of problem-solving methods that can lead to independent functioning," comments Peter Ysselstein, 29, who supervised the program. "The people would identify a problem and we would help them decide on the necessary steps to solve it."

A pinch of rice builds capital

Establishing a savings group proved to be a workable solution to many problems. By saving a pinch of uncooked rice each meal, a poor family learned to save a cup a week. Several families pooled their reserves, sold the rice, and gradually built up capital. Their prestige in the community went up and when their representative went to the bank to apply for a loan to finance a small-business project, the manager offered that person a chair and a cup of tea.

"Instead of pushing a project on them, we would try it ourselves first and let the people observe the results," Peter says.

"For example, to show that confined chickens would lay more and better eggs to eat or sell than loose chickens would, I built bamboo cages in our yard, tipping the cages slightly so that the eggs would roll to

the back for gathering. The people wouldn't believe in the idea until they saw eggs three times as big as those they were used to.

"That experience and others like it also provided opportunities to tell them of Jesus, because we had built up the credibility of our words."

Proud of their skills

Geraldine Ysselstein, 28, began a handicraft project on the veranda of her home in Bogra, teaching neighbourhood women to make cross-stitch items using traditional patterns. The project is now under national leadership and more than 40 women work in a nearby centre making wall hangings, pillow covers and tote bags that sell in Bangladesh's large-city markets.

"The women are proud of their skills and enthusiastic about coming to work," says Geraldine. "We named the business Projaputi Crafts — projaputi means 'butterfly' and symbolizes the transformation possible for the

women when they use their skills and savings to improve their livelihood. They become more self-respecting and also better respected by the community."

A recent CRWRC effort that Peter developed under the name of Christian Extension Services (CES) is a co-operative one with the Khanjanpur Christian Mission supported by the Churches of God.

There are now six male and six female field workers and a project manager, all Christian nationals, trained to take over the work. During 1986 the program will serve 450 families of Christian, Muslim, Hindu and tribal animist beliefs.

According to Peter Ysselstein, "Lack of capital and lack of knowledge are the two major problems in Bangladesh. To meet the lack of knowledge, savings groups meet for literacy and health education in addition to training in finance and management."

Geraldine adds, "Many poor village people can learn to plant pumpkin, spinach and



Health Teaching. Drawing by Geraldine Ysselstein.

other vegetables. Small kitchen gardens are possible if roaming chickens and goats are fenced in.

"But weaning people from 'rice syndrome,' a dependency on that grain, is difficult. Rice has a traditional status as a food; vegetables do not. So the poor think that eating vegetables puts them down even further.

"Only when they make nutritious meals in class and see that their children will eat and benefit from them, are they willing to try vegetables in their gardens and their diet."

The Ysselsteins have collected their memories in Geraldine's captivating sketches and Peter's colourful slides and movies to show in schools and churches. Their CES work completed "in the Lord's strength," they are eager to establish themselves here again.

Peter, a former research associate at the School of Agricultural Economics and Extension Education at the University of Guelph, plans to become involved in his own small-business enterprise in the near future.

Prayer changed the Philippines

Rev. and Mrs. Adrian (Art) Helleman are Christian Reformed missionaries in the Philippines (Manila), supported by the First CRC of New Westminster, B.C. On January 3, 1986, they sent a letter to the church the last paragraph of which reads as follows:

... This country is currently in the midst of what some people describe as the most important election ever held: prayer meetings are a daily occurrence. Whatever the outcome of this election, this country will never be the same again. God is at work here: not only individuals, but an entire nation, is being changed.

On February 25 they wrote a second letter. This was after the election and just at the point at

which the new government was taking over:

It is clear that it is nothing less than a nation on its knees, imploring our heavenly Father to prevent a bloody confrontation, praying as it has never prayed before, which set the tone for events here. Have the foreign press relayed this most crucial element to you? And God heard our prayers! He answered us! His help was at hand, to stay the guns, to calm the crowds, to encourage those ordered to bomb camp Crame — to defy instructions. And so it is appropriate for all of us now to give thanks to God for the freedom He has granted this people.

Rime or Reason

This is something which disturbs, or is it only charade when Agur in the Proverbs doesn't now a man from a maid?

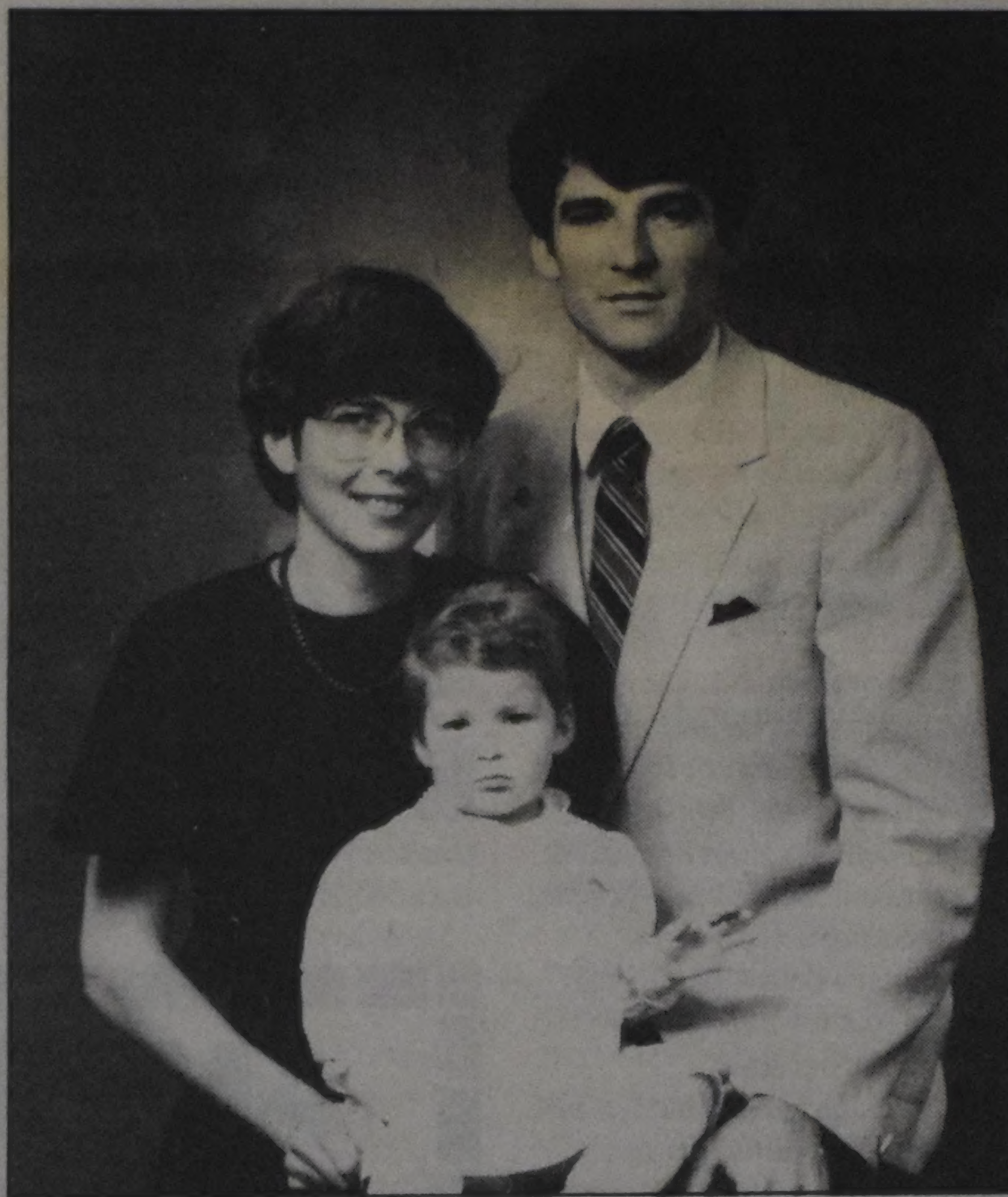
Sy Nodd

Sy Nodd and Eddy Toor, anxious to take the floor, showed poor Klaas Sis the door, hoping he'd rhyme no more.

Klaas Sis

Klaas Sis was feeling rather blue: he thought that he was on probation. But what's an editor to do if the Muse goes on vacation?

Eddy Toor



Peter and Geraldine Ysselstein and daughter Geraldine, 4½.

Western Ontario Psalter Hymnal Conference date change

CRC members of Classes Huron, Quinte, Chatham, Toronto and Hamilton who planned to attend the *Psalter Hymnal* Conference on May 14 in Woodstock, Ont., please

note that the conference date has been changed to Tuesday, May 13, 7:30 p.m., Maranatha CRC, Woodstock.

A series of conferences to examine the Psalms and Bible

songs which will be presented to the CRC Synod in June will soon be held throughout the U.S. and Canada. See C.C.'s "Calendar of Events" for times and places in Canada. Contact your minister or worship committee for registration details.

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Church News

Christian Reformed Church

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— to Stratford, Ont., Rev. Martin D. Geleynse, Co-ordinator of Alliance Reformé Evangelique (Institut Farel, Quebec City, Quebec).

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Presbyterian comment

Robert J. Bernhardt

Last year a committee of the General Assembly of the Presbyterian Church in Canada reported on research that it had been conducting on church growth. It identified what it considered to be key characteristics of a Canadian Presbyterian congregation which could be considered to have a high growth potential. Most of these characteristics were simply descriptive "facts" about the congregation, while others had to do with congregational attitudes or "values."

"High potential" characteristics

The high potential congregations were discovered to be those:

a) Less than 10 years old; b) Between 150-750 members in size; c) Having a ministry to a linguistic or cultural group other than northern European; d) Located in suburban or city neighbourhood areas; e) In communities characterized by rapid growth or change; f) Located west of Thunder Bay or east of Montreal; g) Having more than 30 per cent of their members with non-traditional Presbyterian family ties, and h) Having recently had a change in pastoral leadership.

The necessary attitudes for high growth potential were considered to be: 1) An orientation to the present and the future rather than the past; 2) An awareness that there are issues to be resolved; 3) A focus on people and

ministry rather than survival and institution; 4) A high acceptance of change, and 5) The desire to grow and the willingness to pay the price for growth.

In its research the committee discovered some exceptions. A few congregations did not seem to fit much of the model at all and were still growing. Some with many of the features were not. However, on the basis of their exploration, the committee expressed the view that any congregation possessing at least five of the characteristics (of which two were from the attitudes section) should be growing.

Needless grounds for discouragement

This list both attracts and distresses me. It does seem useful to compile a list of characteristics which are conducive to growth. It is also interesting to look for common features of growing congregations within a denomination. But perhaps the two are not the same thing.

The list, with its emphasis on "fact" characteristics may also generate needless grounds for discouragement or complacency in some congregations. After all, a large number of congregations within the Presbyterian Church in Canada are old, established, traditional, English language congregations located in stable communities in central Ontario. Furthermore, the absence of a great

Needed: A serious resolve to share the Gospel

potential for growth doesn't necessarily imply that a congregation should be drastically or even steadily declining in size.

The facts can't be hidden. Despite our increased concern for church growth the Canadian Presbyterian is a diminishing, dare we say "vanishing," species. Presbyterian Church membership has declined every year but one in the last two decades. The statistics for 1985 have not yet been released but realism suggests that we should not expect too much.

No spiritual dimensions

The other unfortunate thing about the committee's research is that it focuses on what is rather than on what ought to be. There is no emphasis on the spiritual dimensions of a congregation's circumstances. Admittedly, these are difficult to be objective about (after all, what congregation will confess to not having vital spiritual concerns) but surely this is not a difficulty of a different sort than evaluating the attitudes of the people in a congregation.

Then too, congregations are stuck with what they are. All congregations can't migrate to a rapidly growing suburban neighbourhood, call a new minister and start a ministry to an historically non-Presbyterian, Korean-speaking constituency. What about congregations taking seriously their

calling to be Christ's people where they are, and with God's help earnestly striving to minister creatively to the needs of the people around them?

God's powers not diminished

Perhaps I am naive, but to me the problem is simple. God's capacity to convert is not in decline. I believe that God can even get through to nominal old Scottish Presbyterians. It seems to me that what is needed is congregations and church leaders united together in a serious resolve to share the Gospel. Of course, there must be a willingness to change, if by that we are referring to the thousand and one little traditions of church life and worship, and we are not talking about the essence of the faith. Instead, what I see is churches who want tomorrow's congregation to be just like yesterday's — only more of them.

Until we surmount the fear that some stranger will come and literally or figuratively sit in our old family pew — then we can expect decline to be the order of the day. And what's more, that decline will come from the hand of the same God who wishes to bless a faithful people with increase.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

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Business

Henry de Jong, page editor

Multiculturalism and business

OTTAWA (Multiculturalism Canada) — Multiculturalism Minister Otto Jelinek has announced that a major conference on multiculturalism and business will be held at the Metro Toronto Convention Centre April 11-12. Attending the conference will be leading business figures from a wide diversity of backgrounds and interests.

The conference, whose theme is "Multiculturalism Means Business," will have a keynote address delivered on Saturday evening, April 12 by Prime Minister Brian Mulroney.

Described as the beginning of a major new initiative, the conference will promote communication, networking and co-operation among the participants. These will include business and industry leaders, economists, representatives from federal and provincial



"... 40 per cent of Canadians who are self-employed listed an ethnic origin other than French or English." Photo: To Market, To Market by Linda Biesenthal.

departments, non-government business organizations, together with representatives from ethnocultural business associations.

Canadian Chamber of Commerce President Roger Hamel and John Bulloch, President of the Canadian Federation of Independent Business are among those who will address some 500 participants at the Metro Toronto Convention Centre.

"Canadians have for too long been accustomed to thinking of the country's multicultural reality only in terms of a cultural asset. The fact that one third of Canada's population is composed of ethnocultural minorities indicates that now is the time to look at multiculturalism from

an economic perspective," said Mr. Jelinek.

"Canada's multicultural resources are a vibrant source of entrepreneurial skills, the key to small-business development," he added. The 1981 census showed that 40 per cent of Canadians who are self-employed listed an ethnic origin other than French or English. Canadians of ethnic origin comprise 30 per cent of the total population.

Studies confirm the significant ethnocultural contribution to the overall economic picture. One study estimates the income of ethnocultural groups in Canada at \$46 billion. For example, the income of people of Italian ancestry, in Ontario alone, amounts to \$3 billion.

Oil industry returns to its roots

SARNIA, Ont. (Ministry of Natural Resources) — The Ontario Government is providing \$100,000 to support a multi-million dollar project that could lead to renewed operations in southwestern Ontario's abandoned oil fields.

"The Underground Oil Gravity Drainage project could allow for the recovery of some two million barrels of oil that were left in place when the usual extraction methods were abandoned in the early 1900s," said Mr. Kerrio, Minister of Natural Resources and Minister of Energy. "The new method being tested utilizes a gravity-assisted drainage system to extract the oil."

Field work on the project was begun by Devran Petroleum Limited of London, Ont., last summer with the sinking of a 120-metre-long shaft in the centre of the former London Road oil field — located eight kilometres east of Sarnia. A round work chamber has been constructed at the

bottom of the shaft in the upper oil "pay zone." Drilling is currently taking place on horizontal drainage holes — about 1,000 metres long — extending like spokes from the work chamber into the oil pay zone.

Gravity will drain the oil from the pay zone, along the drainage holes, into a central gathering system in the work chamber from which it will be pumped to the surface. It is hoped that through the use of various stimulation

treatments, the oil in the pay zone will flow in quantities sufficient for commercial use.

"This project has attractive implications for Ontario, in terms of both jobs and investment," said Mr. Kerrio. "If it proves viable, it could lead to the renewal of operations in other shallow, abandoned oil fields in southwestern Ontario, which were once considered depleted."

Teaching business

The students and teacher of Business Education 30 have set up a small school store. After surveying interests and tastes of students, they decided to open Monday, Wednesday and Friday, from 12:35 - 1:00 and to offer for sale: pop, juice, chocolate bars, potato chips, milk, licorice and two types of gum. In order to raise money

for buying stock, they offered \$5.00 shares for sale to students and staff. With the money raised, they were able to buy sufficient stock for opening the store February 25.

Running the store gives the six students practical experience in sales, inventory, advertising, financing, pricing and ordering supplies. They are planning to be open as long as the experience proves worthwhile for the students and as long as sales

warrant continued operation.

The first two weeks proved successful in terms of student experiences and sales. As needs arise, the class may decide to adjust operation, drop or add products and change prices.

Reprinted from Edmonton Christian High School Newsletter.

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Students can place a FREE ad in our Summer Job Market. See page 16.

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Cinema Summaries

Marian Van Til

Gung Ho

Rated Adult Accompaniment
Stars Michael Keaton
Directed by Ron Howard

Hadleyville, Pennsylvania, is going bankrupt. Hundreds are out of jobs, businesses are closing every day; the local auto factory has long since shut down.

Enter Hunt Stevenson (Michael Keaton) as the town's spokesman with a plan. He hops a plane to Japan and once there, tries to convince the Assan Motor Company to come to Pennsylvania and re-open Hadleyville's dead factory. Despite his American chauvinism and a slightly wacko presentation, they take him up on the offer. Then the "fun" begins.

The Japanese, of course, are quick and efficient makers of quality cars, and they expect their American workers to be little different from those in their homeland. The Americans badly need the work, but aren't prepared for the work style and productivity their Japanese bosses have in mind.

Gung Ho examines the ensuing culture clash with wit and insight; it concludes that both sides can learn from each other. The Japanese are sexist and devoted heart, soul and mind to "the company" — to the exclusion of healthy human relationships. The Americans are

sloppy, individualistic and racist. Eventually, both sides *do* learn from each other, to the enrichment of them both.

Director Ron Howard knowingly presents characters who live up to national and racial stereotypes, realizing that there is always some truth in stereotypes. He then allows those characters to move toward each other in a way which helps dissolve (comically, but with a serious edge) the prejudices they feel. In the process, even the most shallow viewers of *Gung Ho* will likely be forced to confront their own prejudices. This is satire that instructs rather than breaks down.

Howard has been criticized for the less-than-admirable national characteristics he attributes to both the Japanese and the Americans. Perhaps Hollywood isn't used to his kind of honesty, especially in a comedy.

Gung Ho is not a *great* movie — its plot and even characterizations are too flimsy to keep things buoyant throughout. But it's a *good* one. While not purporting to be a Christian film, it is informed by and advocates one very basic Christian teaching: Love your neighbour as yourself.

Recommended

Lucas

Rated Parental Guidance
Stars Corey Haim, Charlie Sheen, Kerri Green, Courtney Thorne-Smith
Directed by David Seltzer

It is hard to overrate a film like *Lucas*. Its characters are some of the teenagers who populate an upscale north Chicago high school. But the fact that this movie is about teenagers is virtually its only similarity to the "teen pics" that have been keeping box offices busy lately — *Lucas*'s outstanding quality leaves most of the others in the dust. It is an unabashed delight which both young people and their parents (and almost anyone else), will enjoy and profit from seeing. (It is not a movie for young children, however.)

Lucas Blye (Toronto actor Corey Haim, who also had a role in *Murphy's Romance*) is an exceptionally bright 14-year-old who loves nature and classical music and hates "superficiality." Those tastes and that kind of I.Q. not being typical to suburban high school jocks, Lucas predictably takes a lot of taunting. He has learned to handle those jibes, though, with dignity and not a few witty, verbal jabs of his own.

Then Lucas meets a kindred spirit in the form of a 16-year-old girl, Maggie (Kerri Green), who is new in town. She is intrigued by his variety of interests, intelligence, and unpredictability. He is attracted by her warmth, depth and lack of pretention — though she's pretty, he thankfully notes that she doesn't fit the cheerleader/football player crowd which he disdains. They become friends, close and true.

Complications arise when Maggie is attracted to a football player (Charlie Sheen)



who is one of the few jocks to befriend Lucas. Lucas, who has begun to interpret Maggie's friendly interest and caring for him as romance, is crushed. He embarks on a wild campaign to kindle Maggie's ardor, which includes trying out for the football team. In the end, through a fascinating, funny and frightening set of circumstances, he becomes an unlikely hero who gains the respect of his schoolmates and particularly that of the jocks who ridiculed him.

One of the joys of this movie is director Seltzer's exceptional sensitivity to teenagers. He understands how they talk to and about each other, their insecurities as well as their strengths, and their ability — even *need* — to be both caring and cruel to their peers. The characters and their relationships always ring true. Then too, the viewer sees the intricacies of creation through Lucas's awed eyes. The sad thing about this otherwise very satisfying film is that Lucas and his friends, the beneficiaries of so much common grace, get by quite well without acknowledging that Creation's Lord.

Recommended.



small talk

Alice Los

I was born and raised in the heart of Holland's bulbgrowing district, close to the dunes which separated it from the North Sea. My cradle stood in a small rowhouse along a waterway which served to transport the bulbs from the fields to the warehouses. The bulbs were moved on special boats propelled by manpower. The warehouses, with their green-painted windows to diffuse the light, were characteristic of the region.

The people of our town were used to having tulips, hyacinths and all sorts of daffodils in bloom in their living rooms all winter long! Those were the perks of the trade. The flowers were forced to grow in greenhouses to hurry the season, or started early in clay pots in cellars or dark, cool closets in almost every house in the area. When the siren, which ruled the lives of many, sounded at noon on Saturdays, the week's work was done. I still see my Dad, who kept the books for one of the growers, turn his bike into our yard with that week's bouquet peeking out of the bag over his back wheel.

Absence a fact of life

As in other one-industry towns, the rhythm of life was determined mostly by that industry's particular demands. From late in the fall and through most of the winter, many men would be gone "to America" as we called it, to book the orders for the coming season, leaving the women to fend for the family. The many empty places in homes, churches and offices, caused by this phenomenon, were accepted as a fact of life. But, in early spring when the salesmen were due back home, there was an air of anticipation fostered by their families who could hardly wait for their return.

Then, depending on the weather, the best time would be from late March to about halfway through May when we would see the fields, one by one, burst into bloom and blazing colour. This would bring out the sightseers on bikes and by the busload. They'd drape themselves with the flowery wreaths which they bought at roadside stands from excited children who had been busy for days making them. Long before Hawaii became a household word to the travelling public, we knew how to make tourists feel good!

On the Sundays of those six or so short weeks, the town police were kept busy at the local churches when streams of worshippers came flooding out at 11:30 a.m., heading for home and coffee (on foot, of course) which created a potential collision with the equally thick river of visitors who crossed their paths on the town's main street. Stoplights could not have been more effective than the resolute, whistle-blowing, white-gloved cops who, I always felt, favoured the flow of the locals.

Heavy fragrance

During the week, when there was elbow room again, the townsfolk would do some sightseeing of their own. If the sun had been warming the earth by day, the fragrance of countless blooms would hang heavy in the air at night and bring out the weary workers for a stroll. Those same workers would appall the next day's tourists when they'd go through a field of still perfectly good flowers to "behead" them one after the other, without a qualm. They would tell the wailing and startled onlookers that *not* the flowers, but the bulbs were their main concern if they were to put bread on the table the following year.

In the summer, when the bulbs were peeled by women and students in preparation for export, everybody felt the tension as the entire work force strained its muscles to the limit.

With hindsight, I now realize there must have been good years and less successful seasons. Then, such things didn't occur to me. Differences in social standing were a fact of life in our town, as indeed they were in all the world as I knew it. I admired the villas of the "bosses," as they were known, and on occasion, in one or two I was a guest. I was much better acquainted with the homes of the office workers and those who sweated or shivered in the fields. In school, the kids from every house, rich or lowly, were all lumped together, for better or for worse; but I don't remember any problems. In church we were all one in the Spirit, I suppose. Actually, already in those days, North American joviality had rubbed off on our community through frequent business contact, a fact which tended to ease any real or imagined tension.

And when I think back, I remember a great place, with acres of flowers opening up to the April sun, as they must be doing now, while I write...

The window of my Canadian dining room darkens. There is a snowstorm brewing.

Alice Los is a housewife living in Kemptville, Ontario.

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Vacation Issue

Story

My Father's love

JoAnne Fredlund
When I was 10 years old, my parents were divorced and I went to live with my grandparents. I didn't get to see my father again for 26 years, at which time he was dying of Parkinsons disease and hardening of the arteries to the brain. He could remember my name at that time, but kept

insisting I should be a 10-year-old child and not a married woman with a family.
My mother lived away from us working and she made a lot of sacrifices in her life, not only for me, but for other members of the family. I grew up envying all the children with mothers and fathers at home. No one ever talked about my father in all this time, and I was not allowed to question the situation.

Children in this kind of environment get carried away with fantasies, and I was no exception. I wanted a dad there to be proud of my report cards, come to school functions, hold me on his lap and hug me tight, call me his little girl and be there when I fell and needed comforting. I imagined how he would age and change over the years and then one day would drive up and be there always no matter what happened. None of these things ever took place.

I grew up, graduated from high school, got married and had four children, not knowing if my father was alive or not. After 20 years of marriage I still had that empty feeling I thought only an earthly father could fill, but in 1971 I became a Christian and then I had a heavenly Father.

He was everything I wanted, needed and more. I would fall, He'd pick me up. The comforting is there 24 hours a day, in every situation. I no longer have to lie awake worrying how to handle a family crisis on my own, but lay it at the feet of my Father. I feel His loving arms pick me up when I need to be carried, He touches me when I am sick, and disciplines me in love when I disobey. He is patient, full of grace, offers me eternal life, listens to my every prayer and answers them in His perfect timing.

My physical father is dead now, but my spiritual Father will be with me as long as I live here on earth and then we'll be together forever in His heavenly mansion. That void in my life was filled to overflowing with my Father's love. The scars of my parents' divorce were healed, the

unanswered questions of that situation were forgotten and the hurts of years of longing for a "family unit" were replaced with my husband and four children.

Psalm 34:1-4 (New American Standard Bible) sums up how I feel: "I will bless the Lord at all time; His praise shall continually be in my mouth, My soul shall make its boast in the Lord; The humble shall hear it and rejoice. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He answered me, and delivered me from all my fears."

JoAnne Fredlund lives in Babbitt, Minnesota.

The granite of God
That's embedded in me
Just cannot be moved —
Too much gravity.

Though events of my life
Laid out in God's Plan
Have caused me to doubt
And not understand ...

The pain of my heart
The fears of my soul
Cannot seem to weaken
That STRENGTH of my whole.

Jennifer W. Hoekstra,
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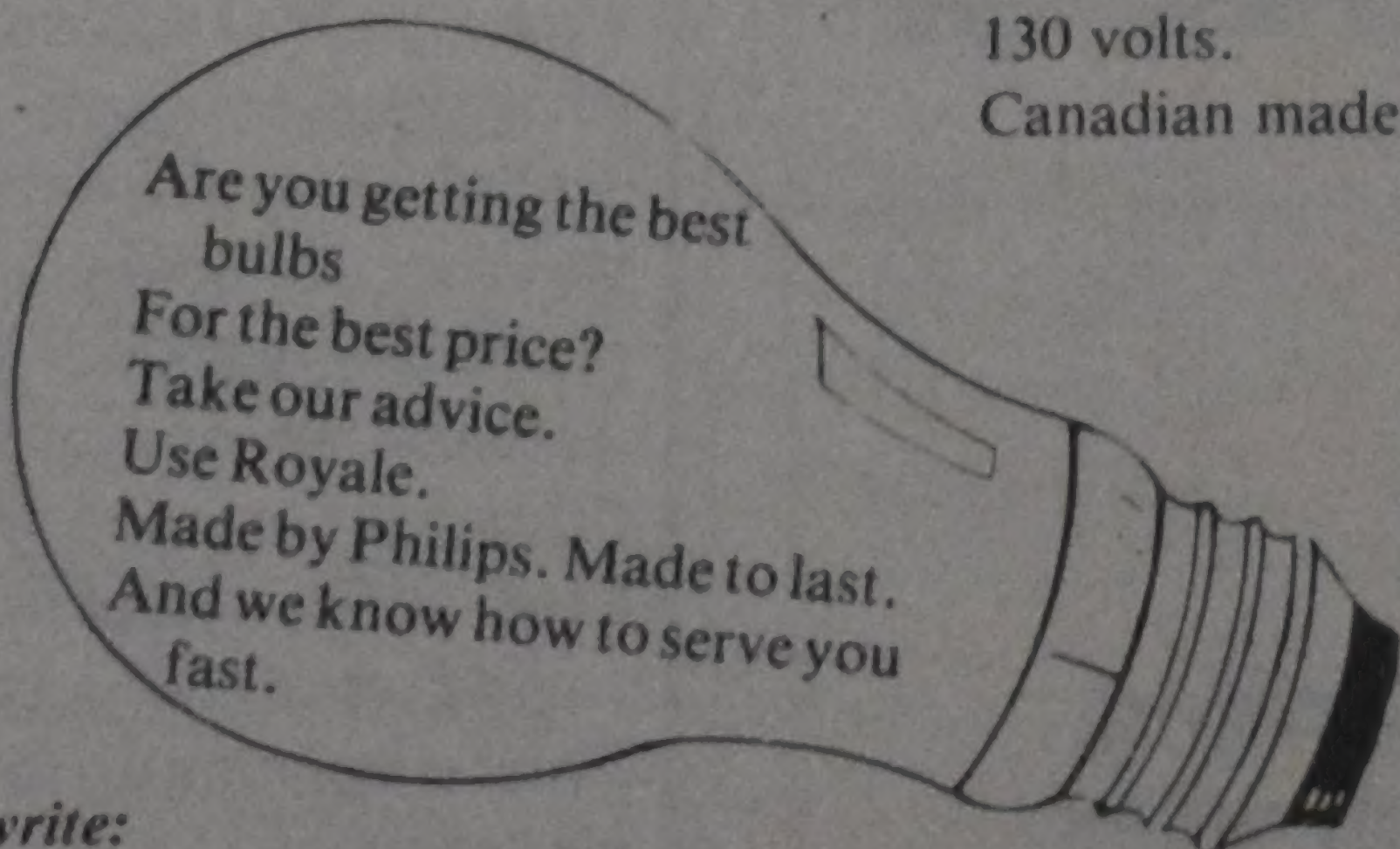
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Issue

The Dutch report "Euthanasia and the Pastorate"

Bert Witvoet

Since March 1985, Reformed Churches in The Netherlands (Gereformeerde Kerken in Nederland) have been studying the report entitled "Euthanasia and the Pastorate" ("Euthanasie en Pastoraat"). Responses from the various churches were supposed to be sent to the committee that issued the report by March 1 of this year.

The report came at a time when the Dutch Catholic bishops issued a pastoral letter on "The Suffering and Dying of the Sick" ("Lijden en sterven van zieken") and the Dutch government was getting ready for changes in legislation concerning euthanasia.

The euthanasia report extensively probes the questions surrounding an active or passive shortening of human life. Since medical science has been able to push back the borders of life expectancy, the question of euthanasia has become more relevant and pressing, according to the report.

This article is little more than a summary of excerpts from the report. In a separate editorial in this issue we reflect on the merits of the report.

Passive and active euthanasia

According to "Euthanasia and the Pastorate" there is no real ethical difference between active and passive euthanasia. "Whether you actively step in (for example, by giving something to the patient at his request) or (passively) no longer provide life-extending treatment ... in both cases one can speak of responsibility for the hastened process of bringing death closer," says the report. There may be an emotional difference. Passive euthanasia seems less rude than active euthanasia.

Stopping treatment which

serves no other purpose than to delay the process of dying or which does not in any way influence the outcome does not constitute euthanasia, not even passive euthanasia, says the report.

Questions around euthanasia

In the following translated excerpt from the report, questions surrounding euthanasia are asked:

"All those involved [in euthanasia] are confronted with probing questions. Questions such as: May you discontinue a life given by God? Does God not determine the time of our death? What is the meaning, in connection with this, of the commandment 'Thou shalt not kill'? Do we have to accept all forms of suffering? When is life still (human) life? Should my life be extended as long as possible? Must we always oppose 'self-killing'? [The term 'suicide' does not capture the distinction the Dutch language makes between 'self-killing' and 'self-murder'] If you may pray for the end, may you then also make it (allow others to make it) happen?

"... Is euthanasia never permitted or only sometimes? For example, is it allowed in the dying phase? Or with unbearable physical and/or psychical suffering, even when the stage of dying has not yet set in? Or also if the human person has been damaged to the extent

that communication will never be possible?"

Eight principles

After asking all these questions, the report boldly

training and job, consenting to a dangerous surgical operation, all represent choices that affect life.

(2) Life for human beings is more than a strictly biological

Him of breaking the Sabbath commandment. Just as the Sabbath is made for man, so the commandment "You shall not kill" is there to serve human beings.

(5) Added to that is the concept that the commandment does not want to protect life in the abstract, but living people.

(6) Death has been relativized by the Gospel of the resurrection.

(7) The "natural" course of events is not to be identified as a matter of course with the will of God.

(8) Based, for example, on what the letter to the Galatians says about "freedom," a decision to (allow one to) end one's own life may be responsible.

Euthanasia if necessary

Just because someone asks for his or her life to be ended because of unbearable suffering, does not mean that the request has to be granted, "Euthanasia and the Pastorate" goes on to say. Perhaps the request is at heart a request for help to live rather than for help to die. Besides, life is a gift and a task from which you may not easily withdraw yourself, not even in sorrowful circumstances.

But without spelling out the exact circumstances under which such a request may be granted, the report does say that in consultation with involved people such as relatives, friends, doctors, social workers and pastors, a decision may be made to end a life that is unbearable and has lost its purpose and meaning.



states at some point that "the decision to (allow to) discontinue life under certain circumstances in the light of faith need not be irresponsible." It then proceeds to give reasons.

(1) Human beings repeatedly make decisions that deeply influence the course of their own and their neighbour's life. Birth control, choice of

category.

(3) The image of life being a gift of God sometimes breaks down in the face of a pitiful situation in which the human being can find him or herself.

(4) The commandment "You shall not kill" is there to serve human beings, not the other way around. Reference is made here to Jesus' rebuke to the Pharisees when they accuse

May we shorten the life of a suffering person?

A response to the "Euthanasia and the Pastorate" report

Bert Witvoet

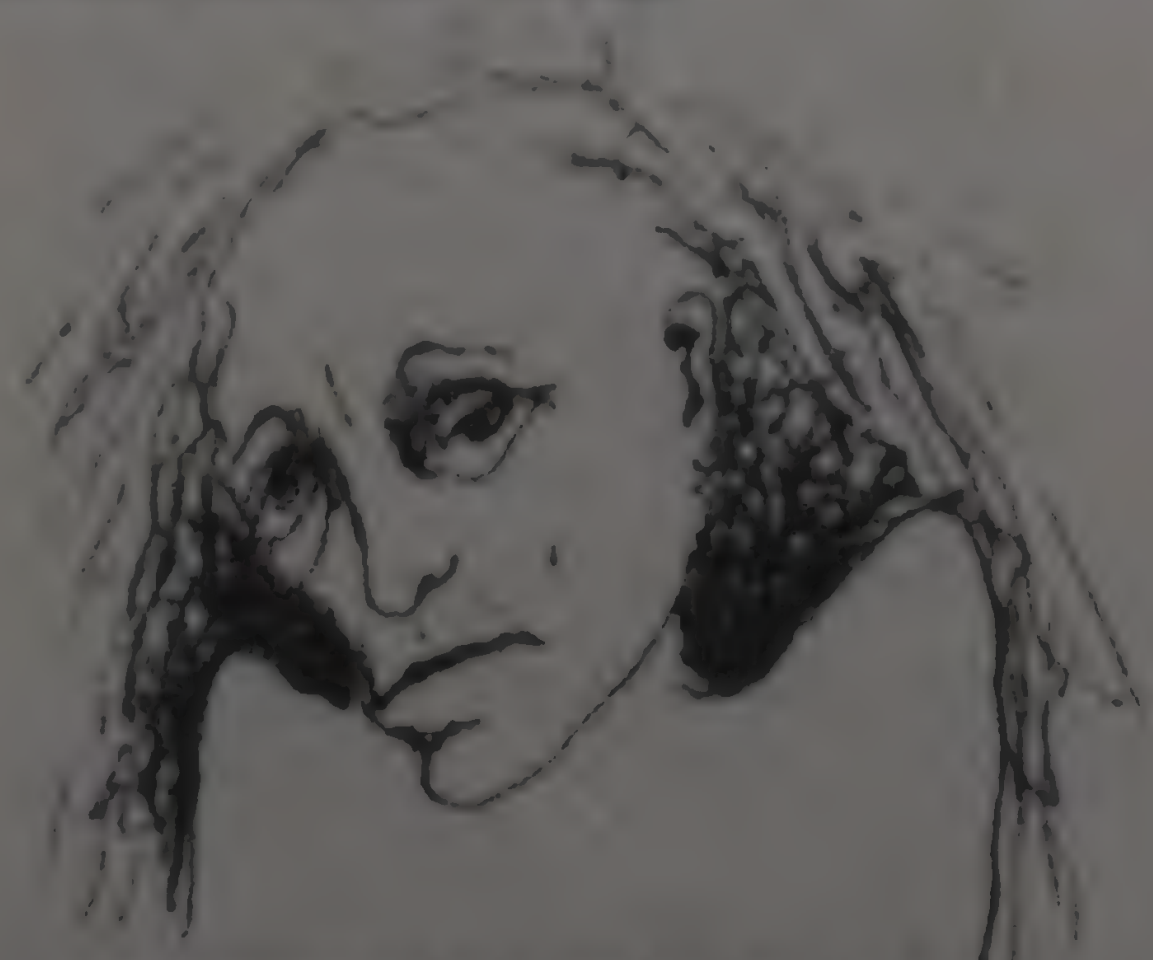
The Dutch church report entitled "Euthanasia and the Pastorate" (see article above) provides an excellent opportunity to discuss one of those "edge-of-life" ethical questions that confront our generation. We may wish to avoid these questions, hoping to stay discussions that might threaten the unity of the Church. But that would not solve anything.

It won't be long before the Canadian government too will want to debate laws concerning euthanasia. The abortion debate shows that segments in our society want changes in the law, changes that reflect a person's "right" or "freedom" to decide life and death issues.

A helpful report

The Dutch church report clarifies points that might otherwise clog a discussion.

For example, it concludes that there is no ethical difference between active and passive euthanasia. An interesting point worth examining. We often think we



are responsible only for "acts of commission" and not for "acts of omission." The report also points out that stopping treatment which serves no real purpose or simply prolongs the process of dying should not be called euthanasia. That too is a comment that clarifies. In other words, when the report speaks of euthanasia, it thinks

of a deliberate attempt to shorten life for humane purposes, even when the person is not dying. Those attempts at defining what euthanasia is help put the cards on the table.

The Dutch report also shows a direction we on the North American continent may or may not wish to take.

Euthanasia a good death?

The term "euthanasia" literally means "good death." That meaning does not explain all that much. A pilot who steers his doomed aircraft away from a heavily populated area and ends up getting killed in the process can be said to have met a "good death." But we would not place his death in the "euthanasia" category. A person who peacefully dies in the Lord can also be said to experience a good death. But again, we are not talking about

euthanasia.

"Good death" in euthanasia refers to the positive role death is seen to play in bringing to an end a life that seems to go nowhere and is considered unbearable. It is to be distinguished from suicide in that the latter is seen as an escape from life and the former as a solution to the unsolvable problems a seriously damaged life can bring. Euthanasia carries with it the idea of approval and possible co-operation of responsible people surrounding the sick person.

Three positions

The classic position on euthanasia is that it is *not* permissible unless there are very good reasons. The "progressive" position of people like Dr. H.M. Kuitert (he has written books on euthanasia and suicide) and of those who wrote the Dutch Reformed church report is that euthanasia is *permissible*, provided there are good reasons.

The difference seems slight, but is very important. First of

Continued on page 12...

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May we shorten the life of a suffering person?

...continued from page 11.

all, to say that it is permissible lowers the threshold of resistance. Secondly, the "good reasons" of the side which favours permission tend to be more numerous than the "very good reasons" of the side which says it is not permissible. The classic position places the burden of proof on those who want euthanasia; the "progressive" position places it on those who oppose it.

The traditional Christian position has been that passive euthanasia, the withholding of medical treatment, may be permissible, but active euthanasia is not. This position was reaffirmed by the Dutch Catholic bishops in a pastoral letter last year.

I agree with the position of the Dutch Catholic bishops. I don't agree with "Euthanasia and the Pastorate" that there is no ethical difference between active and passive euthanasia. Withholding treatment (passive euthanasia) is like surrendering a person's life to the "natural" processes going on in his or her body. There may be good reasons for that in a world of limited resources and limited powers to heal. Active euthanasia does not surrender; it impatiently brings life to an end, though the motivation may well be concern and love. We are stewards of life, not owners. We have a responsi-

bility to maintain the property, putting out reasonable efforts to that end. But we do not have the right to cancel the lease.

Questionable principles

Let's look closely at some of the points which "Euthanasia and the Pastorate" puts forth as principles underlying the conclusion that euthanasia may be permissible.

A number of these principles are irrefutable in and of themselves. But they do not by themselves support the conclusion that euthanasia may be permissible. I will address only the more crucial ones.

The report says that the concept of life being a gift of God sometimes breaks down in the face of a pitiful situation a human being can find him or herself in. Can we agree with that statement? Or do we say: Since God is the giver of life, the one behind the gift, it should be left up to Him to decide whether the idea of gift has broken down? Can human beings ever decide that question? I think not.

You shall not kill

Another crucial principle recommended by the report is that the commandment "You shall not kill" is there to serve human beings and not the other way around. The reference to the Sabbath being there for



man is thought-provoking. But is it correct? Did Christ say that the *commandment* is there to serve man, or did He say that about the Sabbath itself? In another passage He says that "anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the Kingdom of heaven." (Matt. 5:19) Christ did not violate the commandment when He allowed His disciples to pick and eat grain on the Sabbath.

Saying that commandments are there to serve man is not very helpful. It's better to say that *obeying* these commandments will benefit man. Man is under the commandments to serve God. No report on euthanasia can argue that away.

The commandment "you shall not kill" does not want to protect life in the abstract, but living people, says the report.

Yes, but does that mean that these living people now decide the meaning and purpose of that protection? It's fairly obvious that the report here too wants to move us away from submission to the commandments to self-determination. *We* decide when the gift ceases to be a gift, *we* decide when the commandment "you shall not kill" no longer serves humankind and *we* decide when life may be shortened.

God at the centre

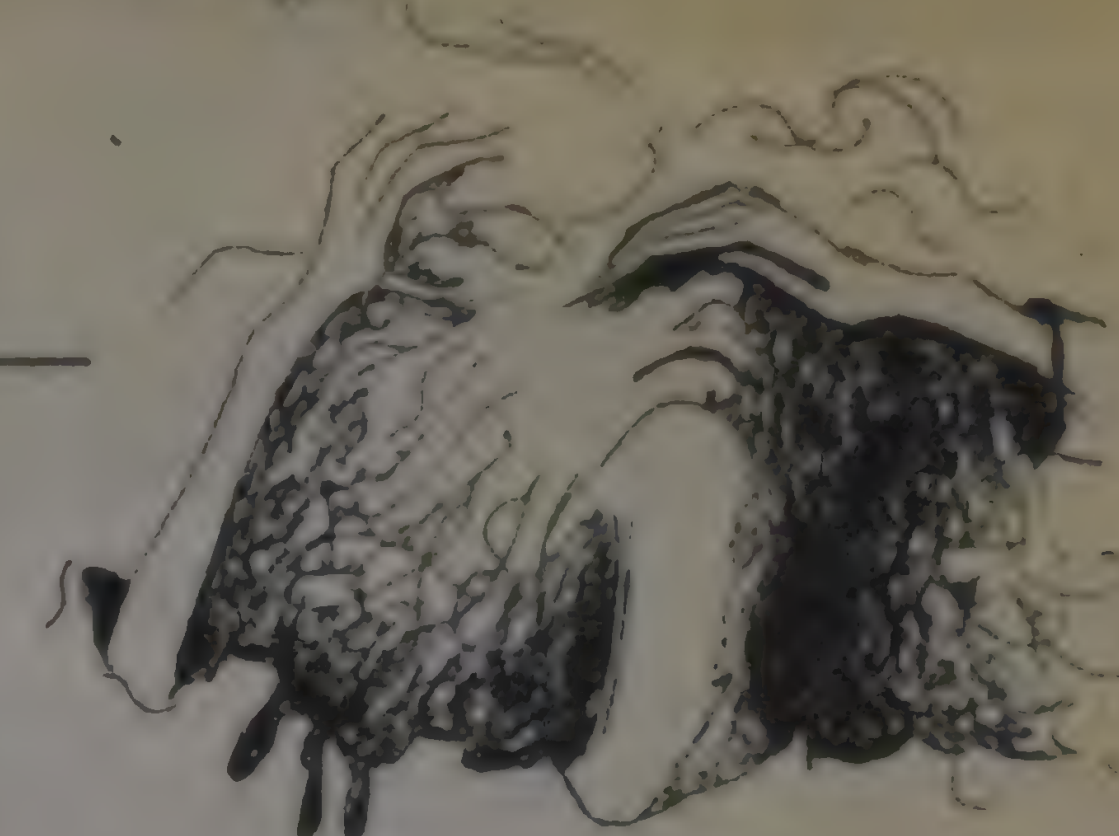
I have come to the conclusion that by shifting the idea of what is freedom and what is good from the normative to the experiential, "Euthanasia and the Pastorate" has removed an important beacon from the channel which the Church of Christ has to sail. No one can deny the compassion that

underlies the report. One senses a careful probing and an honest weighing of ideas. But honesty and compassion are not enough.

We have become too person-centred if we allow ourselves to determine at a certain point that life has become useless. Is God's grace not sufficient? Do His promises to sustain us in all circumstances count for nothing? Who can decide at what point life no longer has any purpose?

There are times when we simply are perplexed. We do not know anymore what meaning there can be left in someone's life. We may pray that the Lord take us or someone away. We may even stop efforts to prolong life. But there comes a point at which we have reached the edge of human responsibility (the argument holds both for active euthanasia and for abortion): we may not decide when life has quality and when it has lost that quality, or who shall live and who shall die (unless it is done to save other lives).

When we pray that the Lord will end the life of someone who suffers greatly and has no hope of recovery, we thereby acknowledge that God is the giver of life and that only He can decide when to take back that gift.



thing as life not worthy to be lived. This attitude in its early stages concerned itself merely with the severely and chronically sick. Gradually, the sphere of those to be included in his category was enlarged to encompass the socially unproductive, the ideologically unwanted, the racially unwanted, and finally all non-Germans. But it is important to realize that the infinitely small wedged-in lever from which the entire trend of mind received its impetus was the attitude towards the non-rehabilitable sick.

The human soul is precious in God's sight and everyone is personally known to Him even before conception. The problem presented by Rollin is very real, but the taking of life, no matter how reasonable or compassionate it may seem at the time, is detestable to God — and should be, therefore, to us.

The reviewer "highly recommends" the following reading for those involved with cancer patients: *Recalled by Life*, Dr. A. Sattilaro; *Living Well Naturally*, Dr. A. Sattilaro; *Cancer and Vitamin C*, Drs. Cameron and Pauling.

O death, where is thy sting? O grave, where is thy victory?

Last Wish by Betty Rollin. New York: Linden Press/Simon and Schuster, 1985. \$14.95, U.S., hardcover, 236 pages. Reviewed by Christine Farenhorst Praamsma.

Afraid? Of whom am I afraid? Not Death, for who is He? The porter of my father's lodge As much abasheth me. Dickinson

Tear-jerker, eye-opener, realistic — Betty Rollin's last book is all of these. However, it's one more thing — unpardonably sinful. It sets just one more precedent in the line of consenting to euthanasia.

Betty's mother had cancer — incurable cancer, humanly speaking. After running the

gamut of treatment and painful in-and-out of hospital stays, she helped her mother commit suicide. Her search for a death drug, by the way, was much more extensive than her search (if there was one) for an alternate approach to cancer therapy.

Euthanasia is a current issue and becoming more current each day. On hearing Rollin interviewed on CBC radio late last year, I was impressed by the things people would ask, by the needs that loomed sickeningly in our present society. "How," callers questioned, "can I commit suicide or help someone to do it. I have a friend (relative) who is terminally ill." Pain seemed to be their major concern, plus fear; and the burden they would be to society produced hopeless guilt.

Rollin commented, "My mother got out in a wonderful way She did not believe God would punish her ... In Holland this is common practice ... with the consent of the doctor, the patient and the relatives" The refrain, "In Holland they do this all the time," echoed throughout the program.

How to respond?

So how do Christians

respond to this crying need? How do we comfort according to God's Word? Because God most certainly does have something to say.

Can a human being take the responsibility of providing a desperately ill friend (relative), experiencing a lot of pain, with the means of killing him-or-herself? Can a person live with such an act, once committed, before God?

It is interesting to note that a Dr. A. Bourne, in 1938, after he had performed an abortion on a girl of 14 who had been repeatedly raped, prepared the way for legalized abortion. But this same Dr. Bourne was so horrified by the increasing number of abortions, being performed at all ages following his court acquittal, that he reversed his attitude and became an ardent pro-lifer.

If there is *no* God and Rollin's mother believed in "something" but didn't know what — then a human's life is not any more sacred than the neighbour's dog which was hit by a car yesterday and writhed about in pain on the road. The vet said "no hope." If our purpose is simply to exist for ourselves, and for mankind, then we can certainly do to Rollin's mother what the

neighbour did to his dog — put it out of its misery. That would be only kindness. Do we say as the poet Guiterman says:

*When life is woe
And hope is dumb
The world says "Go!"
The grave says "Come!"*

Life has purpose

But there is a God, and we must see life through His eyes, with purpose, not for ourselves but for Him. The attitude of euthanasia is unacceptable to God. Jesus healed — He raised the dead — gave sanity to the mentally impaired and never included killing as part of His mercy plan, even in, humanly speaking, hopeless conditions.

A Dr. Alexander, who during the Second World War was consultant to the U.S. Secretary of War, writes on war crimes:

Whatever proportion these crimes finally assumed, it became evident to all who investigated them that they had started from small beginnings. The beginnings at first were merely a subtle shift in emphasis in the basic attitudes of the physicians. It started with the acceptance of the attitude, basic in the euthanasia movement, that there is such a

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Issue

Fiddling while Rome burns

Last week, Dr. John Bolt wrote an article that was critical of the involvement of Canadian churches in political questions. Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada hopes to prepare a reply for next week's issue. This week Mr. John van Oosterom of St. Catharines submits his response to Bolt's article. We hope that this is the beginning of a substantial and high-level discussion around the topic "What is the task of the Church?"

Editor

J.C. van Oosterom

What happened to the doctrine of sphere-sovereignty, by way of response to Dr. Bolt, is what happens to many doctrines: either they simply erode through time or are appropriated to fit the circumstances.

Some 20 years ago, when I was working for the Association for Reformed Scientific Studies (now AACSS), the doctrine in question was a contentious one in our circles. The innovative former bureau chief of the CLAC, Gerald Vandezande, roughly interpreted the doctrine to mean that all spheres, including the one occupied by the church, were equal in value. In more relevant practical terms, this meant that ecclesiastical primacy did not exist, nor should such pretensions be tolerated in other spheres of society.

This view so rankled churchmen generally that in my numerous visits to parsonages in Ontario and the West I was often asked whether I accepted the spiritual primacy of the church or adhered to the unorthodox ramblings of that nine-foot-four-inch heretic from Rexdale. It was the litmus test of faith and right-mindedness.

Opportunistic use of doctrine

Being younger and less cynical than today, I did not foresee that my plea of ignorance on this complex and controversial doctrine would discredit me with both sides. However, I now see many clergymen, including Dr. Bolt, embracing virtually the same Rexdalian view, albeit for somewhat different reasons. Sphere-sovereignty is appropriated by the clergy to cover a withdrawal from its former more prophetic approach to society. Simply put, in the Sixties the church appeared to support more energetically a Christian outreach to society, provided it would be carried out under the aegis of the church. But we no longer live in the Sixties; we live in the Eighties, a decade dubbed as "The Years of Isolation" by some sociologists.

So we go into isolation and fiddle while Rome burns. "Better a church that is silent and thought to be foolish by the world than a church which speaks and removes all doubt." It's a catchy phrase, admittedly, and, while not original, does Bolt linguistic

credit. However, it betrays his preoccupation with what the world thinks about the church. A novel thought.

Strictly speaking

Still, I can well understand Bolt putting his foot in it. Had the Council endorsed a CPJ proposal calling for a First Strike against the Soviets or the Final Solution to Poor People, I would have been similarly scandalized.

But he's right, of course: strictly speaking, it is not proper for the Council to dabble in socio-political matters any more than it is permissible for a millwright under contract to do the work of a boilermaker. Socio-political matters, as he rightly points out, properly belong to the jurisdiction of the CPJ. Ironically, it's an argument Vandezande would have used in the Sixties to tell the clergy to get out of his bed.

Appropriation of doctrine to fit the moment can be amusing. While in college, I once heard a certain Fred Andres, a Reformed spokesman for an American crypto-fascist group and point man in the Goldwater campaign, appropriate sphere-sovereignty to support a thinly disguised nineteenth century liberalism (roughly equivalent to Reaganomics). He wanted to isolate government in its own sphere, get it out of peoples' lives. He did not realize, or would not, that government is not identical to the state any more than the church as institute is identical to the church as organism.

The two churches

But here we have the problem. Twenty years ago, most churchmen were happy to recognize both, happy also to have a say in how we should approach the world, as long as lay people in all areas of life recognized the clergy's moral and spiritual authority. The church as organism, one might say, was alive, if not altogether well defined. But today — and Bolt is not alone in this — the emphasis falls on the church as institute and its God-given limitations! Like silence...

Our inability to resolve the problem of the church's role has its roots in the controversial Sixties. Contributing to this problem was not only the bombshell *Out of Concern for the Church* and the organizations' internal gaffes, but also the clergy's own myopia and lack of specificity



Dutch statesman Groen Van Prinsterer can be said to be the father of the principle of "sphere-sovereignty."

regarding support for Christian organizations. Had they been more aggressive in their support for organizations, they might not now be passing the buck on critical, human issues or defending against attempts to appropriate the church institute's offices.

Privately, the Council would

probably not disagree with Bolt's misgivings about the role of the church. It would possibly admit to overstepping its jurisdiction. But I sense that arguments based on technicalities would fail to persuade. There is, after all, a continuing need to speak out, whether in the expansionist Sixties or the isolationist

Eighties.

I recall a splendid article Bolt once wrote about the perils of polarization. Would it be too late now to start a constructive dialogue on the two-fold dimension of the church?

Maybe we can close things up a bit. Possibly even return to the days when Reformed people approached CPJ positions sympathetically and not, as Bolt would have it, with the same kind of remote objectivity accorded to proposals from the NDP or the Communist Party. He may have his own political reasons for advocating this approach, but I can't help wondering whether the CPJ would have drifted to what Bolt probably considers the periphery of the CRC if it had been supported more energetically from the beginning.

(By the way, since Eden Pastore is not supported by Washington, it is probably misleading to call him a Contra).

CREATE A NEW JOB FOR A YOUNG PERSON AND WE'LL PAY YOU \$1.25 AN HOUR.

Business or farm, you could qualify if you hire a young person who's between 15 and 24 this summer.

The program runs from April 14 to October 18. Application deadline is June 6. The Ontario Youth Employment Program is very popular, so you'd be wise to move now.

There are other qualifications. To learn about them and to get both brochure and application forms, call our toll free hotline: 1-800-387-1290.

SUMMER OF '86

Summer jobs for Ontario's young people.

Ministry of Skills Development

 Ontario

Minister: Hon. Gregory Kortlandt
Premier: Hon. David Peterson

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$38.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements.	VANDERHOEF-VALKENBURG: It is with great joy that we, the parents, Mr. and Mrs. B. Vander Hoef of Willowdale, Ont., and Mr. and Mrs. A. Valkenburg of Clinton, Ont., announce the forthcoming marriage of our children WILMA and JOHN. The wedding ceremony will take place, the Lord willing, on Saturday, April 12, 1986, at 11:00 a.m., in the Willowdale Chr. Ref. Church, Willowdale, Ont., with Rev. J. Westerhof officiating. Wilma and John's future address: 36 Cartier Cres., Richmond Hill, ON L4C 2G2.			Bloomfield Brampton 1951 April 22 1986 Wedding text: Psalm 37:4. Full of praise and thanksgiving to our Lord, we rejoice on this 35th wedding anniversary of our dear parents and grandparents. GERRIT (George) and ALIE (Alice) KEEP (nee Kisteman) It is our sincere prayer and hope that God may continue to keep and bless you in the years to come, Mom and Dad. Your thankful children and grandchildren: Greta & Piet Doek; Petra, Marga There will be an open house on April 26, 1986, in the recreation room of Holland Chr. Homes, 7900 McLaughlin Rd., S., Brampton, from 2 to 4 p.m. Best wishes only please. Corresponding address: TT Apt. 405, 7900 McLaughlin Rd., S., R.R.#10, Brampton, ON L6V 3N2.
Births	ZANTINGH-VERWEY: In the spirit of Christian joy, we, John and Alida Zantingh of Bowmanville, announce the forthcoming marriage of our daughter JANIE to CASE, son of Bas and Gerrie Verwey of Freelon. The wedding ceremony will take place, the Lord willing, on Saturday, April 19, in the Calvin Chr. Ref. Church of Dundas, Ont., at 11:30 a.m. Her father officiating. "Love bears all things, believes all things, hopes all things, endures all things." (I Cor. 13:7)			Zuidland Hepworth 1931 April 16 1986 Great is thy faithfulness, O God my Father. There is no shadow of turning with Thee. Thou changest not, thy compassions they fail not, as thou has been, thou forever wilt be. With praise and thanksgiving to our Lord, we are happy to announce the 55th wedding anniversary of our dear parents and grandparents, JACOB and ARENDJE ZEVENBERGEN (nee Vlieland) Congratulations Mom and Dad, Grandma and Grandpa and great-grandparents!!! May the Lord continue to bless and keep you. With love from your children: Maartje & John Wolters — Cottam, Ont. Coby & Bill Heyns — Owen Sound, Ont. Jack & Jenny Zevenbergen — Hepworth, Ont. Arie & Alice Zevenbergen — Hepworth, Ont. Audrey & John Neerhof — Chatsworth, Ont. Len & Dianne Zevenbergen — Hepworth, Ont. Gerda & Don Alexander — Surrey, B.C. Vida & Bill Dove — Chatsworth, Ont. 36 grandchildren; 13 great-grandchildren. Home address: R.R.#1, Hepworth, ON N0G 1P0
GELEYNSE: With joy and thanksgiving, Martin and Anna are pleased to announce the birth of their daughter, MICHELLE ELISABETH, born March 4, 1986; a sister for Melissa. Proud grandparents are Mrs. E. Geleynse and Mr. and Mrs. S. Antonides of Mississauga, Ont. Home address: 71 Kimberly Cres., Kitchener, ON N2E 1C8.	Anniversaries Holland Marsh 1961 April 14 1986 It is with thankfulness to the Lord that we announce the 25th anniversary of our parents, ALBERT and COBY BROUWER (nee VanderLinde) It is our prayer that the Lord will continue to bless and keep them in the years to come. Wedding text: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." With love from their children: Greg Rob Marilyn Home address: R.R.#2, Newmarket, ON L3Y 4V9.	Koekange Grimsby 1926 April 24 1986 With joy and thanksgiving to our Lord, we wish to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents, KLAAS and HENNY FLUIT (nee VandenBerg) May the Lord continue to bless you and keep you in His care. With love and congratulations from your children: Hilda & Bert Drost — Moorefield Klaas & Fanny Fluit — Fenwick Griet DeRoo — Hamilton Henk & Joan Fluit — Caledonia Freddy & Phil Muys — Ancaster Open house will be held, D.V., on Saturday, April 26th, 1986, in the Hamilton Chr. School gym, 547 West 5th St., Hamilton, Ont., from 2:30 to 4:00 p.m. Home address: Shalom Manor, 12 Bartlett Ave., Apt. 227, Grimsby, ON L3M 4N5.	1951 April 13 1986 "I will instruct you and teach you the way you should go; I will counsel you with my eye upon you." (Psalm 32:8) With thanksgiving to the Lord for His blessings, we wish to share with you, our joy and happiness on the occasion of the 35th wedding anniversary of our dear parents, WYTZE and JENNY HIEMSTRA (nee DeVries) It is our prayer that our covenant God will continue to bless them with His loving care and that they may enjoy many more years together. With love from your children: Rick & Marg Driesman; Joshua, Rachel — Sparta Rick & Cathy Hiemstra; Kathleen — Aylmer Lynn — home Charlie & Patti (girlfriend) Open house will be on Friday, April 11, 1986, D.V., at the Aylmer Chr. Ref. Church. Best wishes only. Home address: 136 South St., W., Aylmer, ON N5H 1S1	will commemorate the 25th anniversary of our marriage on April 18, 1986. Together with our children: Howard & Colleen Andy & Teda Sandra & Kelly; Angela, Nigel, Jeffrey Jack & Carol Ron & Leica; Christopher, Matthew Mark Nita We invite relatives and friends to come and celebrate this happy event with us at an open house on Saturday, April 19, 1986, from 3 - 5:30 p.m. and 7 - 10 p.m. at Hope Chr. Ref. Church, Thunder Bay, R.R.#7, Thunder Bay, ON P7C 5V5.
CLIMENHAGE (nee Smit): With much joy and thankfulness to God, we, Len and Margaret, wish to announce the birth of our first-born son, JASON LEONARD, born March 12, 1986. Third grandchild for John and Joan Smit of Scarborough, Ont., and sixth grandchild for Len and Beth Climenhage of Niagara-on-the-Lake, Ont. 98 Bula Dr., St. Catharines, ON L2N 6R7.	Edmonton Edmonton 1961 May 19 1986 With joy and thanksgiving to the Lord, we hope to celebrate the 25th wedding anniversary of our dear parents, BERTHA and SIMON DYKHUIZEN (nee Groenwold) May the Lord bless and keep you and give you many more years together. Congratulations Mom and Dad with love from your children: Ken Rick Wendy (all at home) Home address: 17603 - 85 Ave., Edmonton, AB T5T 0L1.	1956 April 13 1986 "Rejoice with those who rejoice." On April 25, 1986, with God's grace, we will celebrate with our parents their 25th wedding anniversary. TED and BESSIE REITSEMA (nee Roorda) It is our prayer that the Lord will continue to bless their lives in the years that lie ahead. Tammy & Tony Van Boven — Victoria, B.C. Patricia Reitsema Wayne Reitsema Kayleen Reitsema Home address: 32321 Township-line Rd., Matsqui, B.C. V0X 1S0		
KRAAY: With great joy and thankfulness to our God, we, John and Nancy, announce the early arrival of our third child, DARREN JOHNATHAN, born March 18, 1986, weighing 5 lbs. 15 oz. He is a little brother for Andrea and Jolene. The 11th grandchild for Mr. and Mrs. Simon Kraay of Jarvis, Ont., and 11th grandchild for Mr. and Mrs. Leo Vis of Jerseyville, Ont. Great-grandparents are: Mrs. P. Vis of Grimsby, Ont., and Mr. and Mrs. G. De Boer of The Netherlands. Home address: R.R.#3, Jarvis, ON N0A 1J0.	1956 April 13 1986 With joy and thankfulness to our heavenly Father, we are happy to announce the 30th wedding anniversary of our parents and grandparents, HENK and DINI EVERS (nee Zylstra) May the Lord continue to keep you and bless you in the years to come. Congratulations and much love from your children and grandchildren: Jerry & Geraldine; Wesley, Charlene, Sandra — Wellandport, Ont. Marietta & Bert; Alicia, Joshua — Dunnville, Ont. Joanne & Clarence; Jenna — Regina, Sask. Sonya & John; Jeffrey — Fenwick, Ont. Lorraine & Pete — Fenwick, Ont. William — Tillsonburg Henry & Cindy (girlfriend) — at home Friends are invited to an open house at home, Monday evening, April 14th, from 7:00 - 10:00. Home address: R.R.#3, Wellandport, Ont.			
ZANTINGH: "O Lord, how manifold are thy works! In wisdom hast thou made them all." (Psalm 104:24) Rejoice with us, as the Lord has entrusted to our care a precious son, MATTHEW HARRY. Adam's little brother was born on January 31, 1986, to Harry and Wilma Zantingh. Joyful grandparents are Mr. and Mrs. Burt Greidanus of Londesboro, Ont., and Mr. and Mrs. Bert Zantingh of Wellandport, Ont. Also rejoicing are great-grandparents Mr. and Mrs. Henry Zantingh Sr. and Mrs. Aaltje Van Donkersgoed. 3511 Burton St. SE, Apt. H, Grand Rapids, MI 49506.				
Marriages				
BOOTSMA-HAAGSMA: Mr. and Mrs. Clarence Bootsma of Dundas, Ont., and Mr. and Mrs. Jake Haagsma of London, Ont., happily announce the marriage of their children, JOANNE MICHELLE and KENNETH EDWARD. On April 19 at 4 p.m. at Bethel Chr. Ref. Church in London, Ont. The Lord willing. Future address of Ken and Joanne will be: 101 Victoria St., New Hamburg, ON N0B 2G0				
RUTGERS-REGLING: With joy in our hearts, giving thanks to the Lord who has brought our children together, we, Mr. and Mrs. Arie Rutgers and Mr. and Mrs. Harm Regeling are pleased to announce the wedding of GERALDINE and JOHN on Saturday, May 3, 1986, at 2:30 p.m., at the Clarkson Chr. Ref. Church, Mississauga, Ont. Rev. William C. Feenstra officiating. Future address: 74 Lauryir Ave., Milton, Ont.				

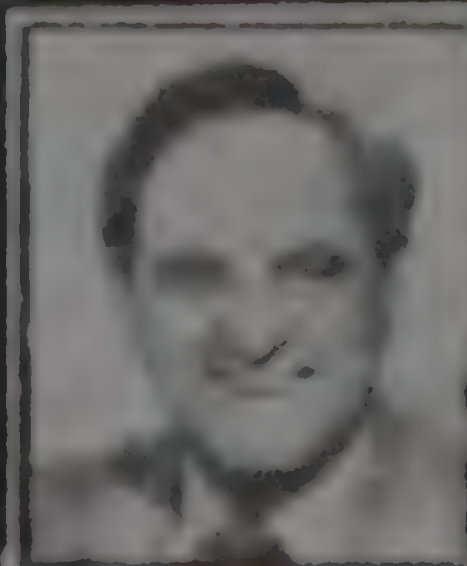
Classifieds

Anniversaries	Obituaries	Help Wanted	Help Wanted	Help Wanted
Barneveld Kelly's Cross 1936 April 24 1986 AART and AALTJE VANEWYK (nee Verbeek) 50th wedding anniversary Psalm 121:1-2: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." With thankfulness to God, for the love and kindness He has bestowed on our family, we rejoice with our parents on the occasion of their 50th wedding anniversary. May the Lord continue to bless and keep them in the years to come. With love from their children: John & Marg VanEwyk — Toronto, Ont. Dorothy & Bert Eisses — Truro, N.S. Tom & Nellie VanEwyk — Crapaud, P.E.I. Anne MacNeil — Charlottetown, P.E.I. Cornelius & Mary VanEwyk — Luverne, Minnesota Jacob & Marge VanEwyk — Richmond Hill, Ont. Jan & Beverly VanEwyk — Hunter River, P.E.I. Adriana & Ernie Jongkind — Sutton, Ont. Connie & Alan Barlow — Pleasant Valley, P.E.I. and 23 grandchildren. Home address: North Wiltshire, R.R.#2, P.E.I. C0A 1Y0.	"For I know that my Redeemer liveth." The Lord took home His child, our husband, father, grandfather and great-grandfather, ARENDBENNINK in his 78th year. Beloved husband of Aaltje Bakker. Father of: Bill & Agnes Bennink George & Ann Bennink Arnold & Tina Bennink Albert & Pauline Bennink Jenny Bennink Thirteen grandchildren and four great-grandchildren. Predeceased by great-grand-child Becky. Funeral service was held on Monday, March 24, 1986, at the Smithville Chr. Ref. Church. Service conducted by Rev. Jelle Nutma. Shalom Manor, 12 Bartlett Ave., Grimsby, Ont. On Thursday, March 27, the Lord took to Himself, His child and our friend, JACK DERAAF at the age of 72 years. We pray that the Lord will strengthen and comfort his wife, four daughters, three sons-in-law and also 10 grandchildren. The Golden Age Club of Chatham, Ont., will not soon forget our faithful member. On Thursday, March 27, 1986, God suddenly called home His child, JACK DERAAF at the age of 72. Beloved husband of Tina. Dear father of: Trudy & Henry Schaafsma — Windsor Addie Vreugdenhil — London Marian & Anton Brink — London Elly de Raaf — Grand Rapids Loved by 10 grandchildren. Predeceased by daughter Mina. "The Lord is my refuge and fortress, my God, in whom I trust." (Psalm 91) Home address: Box 202, 931 Lorne Ave., Dresden, ON N0P 1M0. "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me a crown of righteousness." (2 Tim. 4:7,8a) On Sunday, March 23, 1986, the Lord took home our dear friend, JOHN NYMEYER at the age of 60 years. May the Lord comfort and sustain his wife Grace and the children in their loss. Clarence & Grace Dam Wolter & Geny Donker Klaas & Fanny Fluit Henry & Hermien Korten John & Alice Smit	A Christian daycare centre requires an assistant supervisor/teacher with an E.C.E. diploma, commencing in June. Experience necessary. Apply to Bayfair Daycare, Pickering, Ont. (416) 839-1842. Permanent position available for ambitious, young, married man on 85-cow dairy operation near Edmonton. Must have experience in milking and general farm chores. Three-bedroom home available. Phone (403) 998-1400. Real Estate 6385 laying hen quota: On paved road close to Strathroy. Attractive property with recently remodelled home, paved driveway and good outbuildings. The hen barn has full stair step cages and automatic feeding. Also on the property is 10,450 started pullet quota. Approximate income from the fowl and 46 acres of light loam soil is \$66,000. Owners are retiring from farming and have already purchased another property. <i>For information on this and other poultry operations please call:</i> Chess Counsell Thames Valley Realty Ltd. P.O. Box 1093, Woodstock, ON N4S 8P6 (519) 537-3526 or Res. (519) 423-6595 Best call time 7-8 a.m.	Young man for full-time greenhouse work . No experience necessary. Bradford, Ont. area. Call (416) 775-2487. Fruit and vegetable grower in the Hamilton area has an opening for a boy and/or girl for marketing and general farm work. Starting date: May-June. Phone: (519) 647-2534. Help wanted for dairy farm in north-western Ontario; house available; year-round employment for right person; wage negotiable. Rick Boersma, Road 1, Stratton, ON P0W 1N0; (807) 483-5393. A single Christian young man wanted on dairy farm in Niagara Region. Possible year-round employment. Tony Van Hal, R.R.#2, Dunnville, ON N1A 2W2; (416) 774-3241.	Mature couple, live-in, to manage private estate near Toronto used as office and reception centre for foreign dignitaries. Duties and remuneration to be discussed. References. Mr. E.J.F. Weitler, P.O. Box 299, Kleinburg, ON L0J 1C0; telephone: (416) 893-1144. Cascade Christian Counselling Assoc. requires a secretary/receptionist . Must be self-motivated; able to work with minimal supervision; must have pleasant disposition. Other skills include: bookkeeping to trial balance, payroll, etc. Approx. 6 hours per day. Please have resume in by April 25 to: Dr. Dick Farenhorst, C.C.C.A., 201-14980-104 Ave., Surrey, B.C. V3R 1M9.
Vacations FALCON LODGE Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk. Falcon Rd. Huntsville, ON P0A 1K0 Tel: (705) 789-2603 ALTON LODGES 1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church. Telephone: 705-429-2420 Address: 459 Mosley St. Wasaga Beach, ON Site 30, Box #8, R.R.#1, L0L 2P0 LEN & RITA BETTE Sandy Bay Cottages Rice Lake, Ont. "A family resort" Come and enjoy all the improvements we have made over the past four years. Comfortable house-keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951. Lang's Resort and Campgrounds Rice Lake Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986. <i>Write or phone for brochure.</i> Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308 * Airconditioning * Waterbeds * T.V. * 26 units TUDOR LODGE MOTEL 1865 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hetlinga Phone 542-7716	Vacations Chalet in the Georgian Bay area. Beautiful view overlooking the bay and the Beaver Valley. Quiet and secluded area. Fully furnished, 2 bedroom, living room with 2 bed chesterfields, 2 3 pc. bathrooms and kitchen. Approximately 20 min. from Collingwood CRC. Available for weekends or by the week during April and May. After that by week only. For more details write: Roger Dykstra, R.R.#2, Box 7, Clarksburg, ON N0H 1J0; (519) 599-3789. For Sale For sale in Strathroy, Ont.: Bakery. European style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.	More classifieds on next page ... Accommodation Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m. Expo 86 Vancouver For rent completely self-contained furnished spacious room with private bathroom in new home; maximum 2 persons, no pets, non-smokers only. \$35.00 per day or \$225.00 per week. Phone area code (604) 946-9964. For Rent Self-contained, large, 1 bedroom apartment in north-end of St. Catharines; lower level of house. Appliances included. For further information phone: (416) 937-6046. 20 ft. Motor Home Completely self-contained. Sleeps 6 people. Book now for your trip this summer. Call: Joe De Weerd, (416) 689-6271. EXPO accommodations: Double bedroom for rent, 15 min. on skytrain to the grounds. Phone or write for reservations: W. De Groot or M. Schroor, Apt. 106-6151 Willingdon Ave., Burnaby, B.C. V5H 2T9. Tel. 604-432-1753. Roomy, furnished apartment in downtown Hamilton for the summer months. Available from April 26 to September 1. Call Nick or Helen Vreugdenhil (416) 525-3533. For Sale ORGAN FOR SALE "Glibransen" Like new condition. Two full keyboards and full pedal. \$5,500.00. Mississauga, Ont.; (416) 848-2861.	Excellent Business Opportunity Are you energetic, self-motivated, ambitious and eager to own your own business? We have an excellent opportunity available to you involving carpentry, sales and management. No office or warehouse required. This opportunity is available to all residents of Ontario, to deal directly with a leading and stable manufacturer. <i>If interested, please direct all inquiries to:</i> P.O. Box #158, Sarnia, ON N7T 7H9 CAMP KE-MON-OYA <i>a Christian boys' and girls' camp, has staff openings for:</i> Camp Cook for July and/or August. Activity Counsellors in board sailing, nature and arts and crafts. 18 and older, July and/or August <i>If you feel called to spend a summer sharing the Gospel with children, please write to:</i> Camp KE-MON-OYA, Box #213, Apsley, ON K0L 1A0 or call (705) 656-4631 Christian Farmers Federation of Ontario requires an Office Secretary DUTIES INCLUDE: maintaining membership and mailing lists, typing, filing, telephone answering and other office duties VALUABLE ASSETS: experience with a wide range of office equipment including computers, familiarity with agriculture and an understanding of Christian Action Groups. Position begins as soon as possible. Apply to: Christian Farmers Federation of Ontario 115 Woolwich St., Guelph, ON N1H 3V1 (519) 837-1620 CRWRC needs a secretary to assist in the development of training material, to maintain refugee resettlement program, to do a full range of secretarial support to the diaconal development program. If you have post high school education in secretarial sciences or Bible college, have a working knowledge of the Christian Reformed Church, have creative ability in the development of training material, have good interpersonal skills, are a committed Christian and have a good knowledge of general office procedure, send your resume to: Harry Veldstra Director CRWRC of Canada P.O. Box 5070, Burlington, Ont. L7R 3Y8 Please call (416) 637-3434 for further information	

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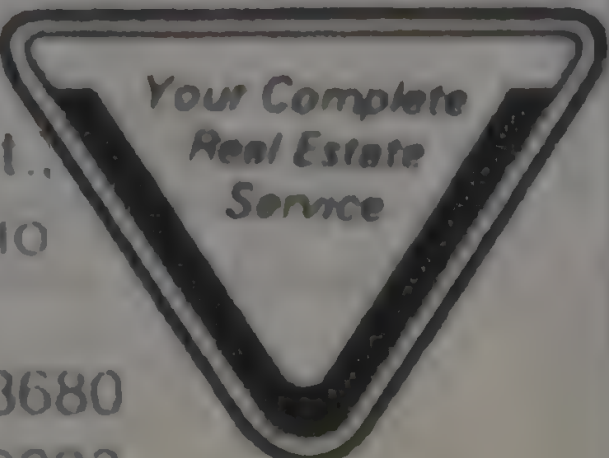
Summer Job Market	Summer Job Market	Teachers	Teachers	Teachers
<p>ACTON: Looking for work in B.C. for the summer. Am a 23-year-old college student, very willing and able to do anything. Write: Paul VanBendegem, R.R.#1, Acton, ON L7J 2L7 or call nights 1-519-853-2380.</p> <p>BRANTFORD: I, Michael Bootsma, currently in my first year at Redeemer College, am looking for a summer job. I have experience on a dairy farm, on a pig farm and in construction. I am willing to work in a new field. If you have an opening for me, you can reach me at either of the following addresses: Myschool address: 657-1 Francis Rd., Burlington, ON L7T 3X6; 1-416-634-8246. My home address: R.R.#1, Brantford, ON N3T 5L4; 1-519-752-6316.</p> <p>HAMILTON: Responsible grade 9 girl would like to babysit or be a mother's helper in your home, for a few days a week. I will also do any other odd jobs you might have. Hamilton, Ont. Mohawk and Garth area call 389-2012 "Wendy."</p> <p>HAMILTON: I am presently a first-year student at Mohawk College in Office Administration. I am seeking summer employment from May 1 to August 29, 1986, in secretarial administrative duties. I have the appropriate skills and am eager to gain work experience. My typing speed is 50 wpm, shorthand is 70 wpm. If you wish more information, contact Nancy Van Raalte at 387-2708.</p>	<p>Students hurry! ...and place your FREE ad here.</p> <p>WOODSTOCK: 14-year-old girl looking for a summer job. Can do light house work and am able to babysit and cook. I love working with horses. Call Lisa Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.</p> <p>WOODSTOCK: 16-year-old boy seeking a summer job. Have experience on the farm with pigs and chickens. Will learn other. Could also work in the greenhouse; I have a green thumb. Contact Tom Matter at (519) 467-5202 or write R.R.#5, Woodstock, ON N4S 7V9.</p>	<p>AGASSIZ, B.C.: Agassiz Christian School invites applications for a definite opening in the primary grades for the 1986/87 school year. Applications are also invited for a definite part-time position in intermediate French. Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0. Tel: (604) 796-9310 (school) or (604) 796-3209 (residence).</p> <p>AYLMER: Immanuel Christian School invites applications for 2 possible teaching positions — 1 in the junior grades and 1 in special education/remedial (including principal's relief). Both positions would involve the teaching of French with the additional ability to teach music a definite asset. Send application and resume to: Andy Vanderploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6.</p> <p>BELLEVILLE: Belleville District Christian School has a possible teaching position in the primary grades for the next 1986-87 school year. Please forward letters of application to Mr. M. VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.</p> <p>BROCKVILLE: John Knox Christian School invites applications for a teaching principal and a qualified teacher for its grades 1,2,3 class, for September, 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel: (613) 345-1101.</p>	<p>BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a French teacher and/or instrumental music teacher for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2</p> <p>BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.</p> <p>CHATHAM: <i>Small is Beautiful</i> We may be small but we can offer you: * active students * challenging work * good facilities * dedicated supporters * a committed, hard-working, and congenial staff. We're interested in you if you: — want to serve the Lord in teaching — have a reformational world view and vision — are, or want to become, a good teacher. We have an opening in Physical Education, Art Send applications, including qualifications, experience, and references to: Herman Proper, Principal Chatham District Chr. Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591 (school) or 354-3021 (home)</p> <p>DUNDAS: Calvin Christian School invites applications for possible openings in the primary and junior grades. Calvin Christian School is in its 25th year of providing Christian education and is centrally located in the Golden Horseshoe. Please send your applications along with your resume and statement of faith to: Garry Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2; Tel: 1-416-627-1411 (school), 1-416-689-6259 (home).</p>	<p>COBOURG: Experienced teachers needed for possible openings in K through 6. Please send resume to Henry Lise, Principal of Northumberland Christian School, R.R.#5, Cobourg, ON K9A 4J8; Tel. 416-372-8766.</p> <p>DRAYTON: Calvin Chr. School will have one definite (due to growth) and one possible opening in the primary division and a possible opening in the junior division for the 1986/1987 school year. Drayton is a rural community located about ½ hr. from Kitchener/Waterloo. Please direct letters of inquiry to Mr. A.J. VanderStoep, Principal, Box 141, Drayton, ON N0G 1P0; tel: (519) 638-2935.</p> <p>DUNCAN, B.C.: Duncan Christian School invites applications for an intermediate teaching position for September 1986. Please send letter of application and resume to: Mr. W. van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone (604) 746-5341.</p> <p>FRUITLAND: John Knox Memorial Christian School invites teacher applications in the following areas. A part-time (50%) position in remedial education and a possible full-time grade 7 position are available. Please contact: Mr. J. de Jager, Principal, Box 27, Fruitland, ON L0R 1L0</p> <p>GEORGETOWN: The Georgetown District Chr. School invites applications for a possible opening in the junior grades for the 1986-1987 school year. Please send applications including qualifications, experience and references to: George Petrusma, Principal, Trafalgar Rd., R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (office) or (416) 877-6444 (res.)</p> <p>LISTOWEL: Listowel Christian School is in need of a special education teacher (part-time) for the 1986-1987 school year. Please send applications with resume to: Mr. Arnold Deelstra, Principal, Listowel Chr. School, Box 151, Listowel, ON N4W 3H2. School ph. no. (519) 291-3086.</p>

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In addition to general office secretarial duties, applicants should be familiar with bookkeeping procedures, financial statements and the operation of microcomputers. Completed Community College bookkeeping courses would be an asset.
Salary level based on qualifications.

Please send applications with resume before April 30, 1986 to the attention of:

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announces the following openings on the faculty and cordially invites inquiries from interested parties and suggestions of qualified nominees from consistories and individuals.

(Dates indicate when responsibilities will begin.)

- **Coordinator of Field Education** (September 1987)
- **Church Order and Church Administration** (September 1987)
- **Church Education** (September 1987)
- **Missions—Domestic** (September 1987)
- **Missions—World** (September 1988)

Position descriptions and a list of qualifications for faculty members are available from the seminary. All correspondence should be addressed to James De Jong—Seminary Openings; Calvin Theological Seminary; 3332 Burton St. SE; Grand Rapids, MI 49506.

Deadline for inquiries and suggestions is July 31, 1986.

Victoria, B.C.:

Pacific Christian School

(K-12, 610 students)

Enthusiastic, committed Christian teachers, interested in teaching in an interdenominational environment are asked to submit applications as soon as possible for the following positions:

Elementary: 3 positions, grade 4, 7 and 6/7 split
Secondary: 3 positions, ability and willingness to teach in two of the following areas: social studies, science, math, P.E., Bible, music.

Send resume to:

Mr. R. Sutton, Headmaster
Pacific Christian School
671 Agnes St., Victoria, BC V8Z 2E7

Medicine Hat Christian School

Due to further expansion and expected vacancies in the school year 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:

- Kindergarten** half time
- Primary** two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.

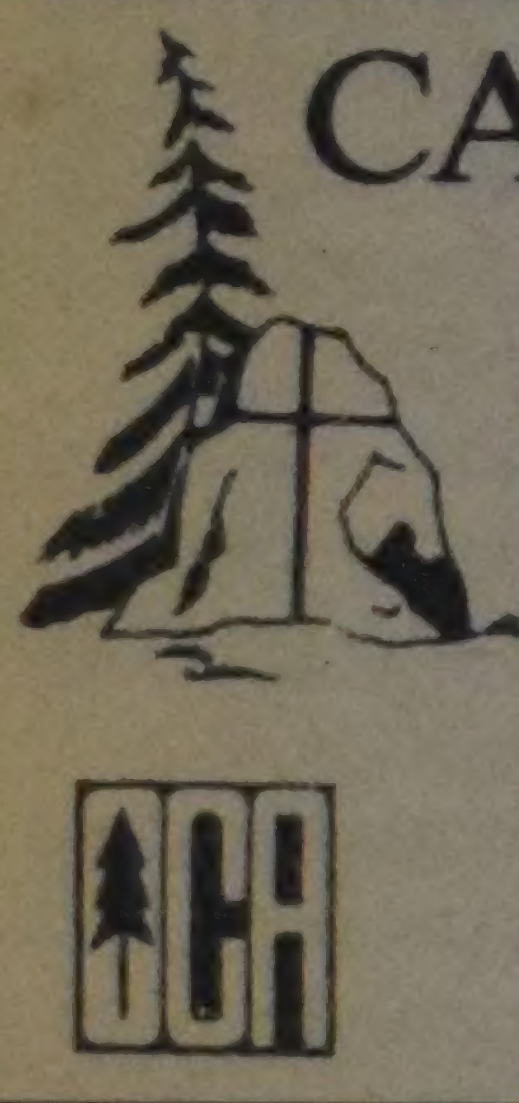
Our brand new facilities will be located in Medicine Hat's newest surveyed area.

You are invited to send application, resume, and transcripts to:

Mr. William Slofstra, Principal
Medicine Hat Christian School
318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6

Classifieds/Events

Teachers	Teachers	Teachers	Teachers	Teachers
<p>GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the grades 1 & 2 class, part-time special ed and principal's relief (80%). There is also a possible kindergarten opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p>	<p>HAMILTON AREA: Rehoboth Chr. School of Copetown is a Reformed school stressing the conservative experiential application of Scripture as taught in the Heidelberg Catechism, the Canons of Dort and the Belgic Confession. Our current enrolment is 189 students in kindergarten through grade 12. Teaching positions in grades 7 & 8 for general subjects and grades 9-12 for English are available. Interested applicants please send resume to Mr. H. Kleyn, Principal, Rehoboth Chr. School, P.O. Box 70, Copetown, ON N0R 1J0. Phone: (416) 627-5977.</p>	<p>LONDON: The London Parental Chr. School invites applications for a grade 2 teaching position for the coming school year. Please send your application and resume, as soon as possible, to Mr. Herb Goodhoofd, Principal, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 (days) or 434-7284 (evenings).</p>	<p>ST. THOMAS: Ebenezer Christian School invites applications for a position in the primary grades. Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).</p>	<p>WILLIAMSBURG: Our school will be in need of a teacher for a combined grade 5 & 6 class by September, 1986. Preference will be given to those who have a working knowledge of French and are able to teach music. Please send your application to the principal, Timothy Christian School, Williamsburg, ON K0C 2H0 (613) 535-2687.</p>
<p>Calendar of Events returns next week ...</p>	<p>C.C. makes a nice gift.</p>			<p>WILLOWDALE: Willowdale Christian School invites applications for a part-time (40 per cent) position in the junior grades. Please forward application and resume to: A. Ben Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Bus: (416) 222-1711. Home: (416) 665-3033.</p>



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25th ANNIVERSARY

Help celebrate the 25th anniversary of **John Knox Memorial Christian School** of Fruitland, Ont.

on April 26, 1986

1-5 p.m. open house
5:30 p.m. banquet
8:00 p.m. evening program

For information call:
(416) 563-5152 or (416) 643-3987

"Hitherto the Lord has helped us."

With thanksgiving in our hearts to God, the Board and Staff of:

Ebenezer Christian School
St. Thomas, Ontario

invite former teachers, board members, students and friends to help celebrate our

Twenty-fifth Anniversary

We hope to hold our program of praise on **Saturday, April 26, 1986, D.V., at 7:30 p.m. at Parkside Collegiate, Sunset Drive St. Thomas**

Refreshments will be served after the program.

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Box 524, Stn. "A"
Weston, Ontario M9N 3N3
Tel: (416) 741-2140

NEERLANDIA: Neerlandia School, Alberta, invites applications for the following 3½ openings for the 1986-87 school year. **Grade 1, grade 4, language arts** (grades 6-10), ½ time position (fine arts, grades 7-10, plus some elementary courses.) Send applications to Dr. H. T. Leaven, Supt., County of Barrhead, #11, Barrhead, AB T0G 0E0 and to John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 (home) 674-5581 (school).

NEWMARKET: The Holland Marsh District Christian School invites applications for possible openings in the **primary grades** for the 1986/87 school year. There will also be a vacancy for a **grade 6/7** position. Applicants with strengths in music, French, physical education and remedial are especially encouraged to apply. Please send applications with resume to the principal: Mr. H. Vandervecht, The Holland Marsh Dist. Chr. School, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701 (school) or (416) 775-2645 (home).

REXDALE: Timothy Christian School would be pleased to receive applications for the position of a **Junior-Intermediate teacher** with a major in French. Contact Mr. H.K. Bergsma, Principal, for information and application form. (416) 741-5770 (school) or (416) 793-3336 (home).

STRATFORD: Stratford & District Christian School invites applications for an opening for **teaching principal**. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

THUNDER BAY: Thunder Bay Christian School is accepting applications for definite openings in the following areas: **grade 1**, approx. 18 students; **grades 2 & 3**, approx. 25 students; **grades 5 & 6**, approx. 25 students. Send resume and application to Mr. J. Tamming, Principal, Thunder Bay Christian School, R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1. Phone: (807) 939-1209.

VANCOUVER, B.C.: Vancouver Christian Elementary School, 5621 Killarney St., Vancouver, B.C. V5R 3W4 has an opening at the **kindergarten** level. Inquiries to: Ron Donkersloot (604) 435-3113.

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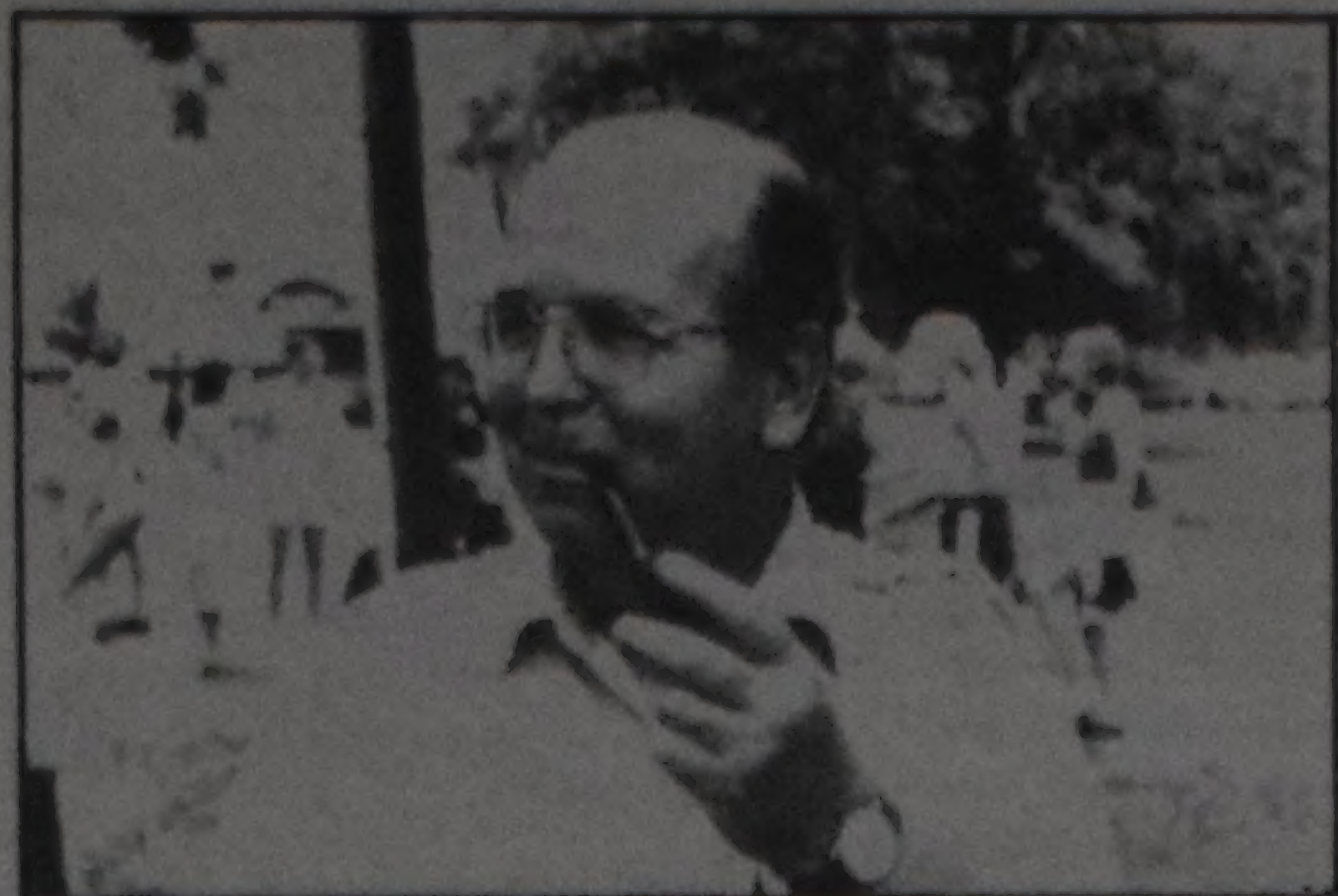
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Dutch



Van Halsema's Onthullingen De Taak (1)

Herman de Jong

Al zouden in de komende jaren alle steden en dorpen der aarde door atoombomben verwoest worden, daar is een bouwwerk, waarvan geen steen kan worden beschadigd. Integendeel, dit bouwwerk wordt steeds hechter opgetrokken, en aan het tot stand komen van dit machtig gebouw heeft een onafzienbare reeks van mensen meegewerkt ja, daaraan zijn ook wij nog altijd werkzaam in onze tijd.

Ieder onzer kan en moet daaraan meedoen. Die opbouw van het Koninkrijk Gods (want dat is immers het bouwwerk waarover we het hebben) vraagt veel zorg en inspanning. Ze vraagt ook heel veel arbeiders. En al die arbeiders zijn verschillend, elk heeft zijn eigen gaven en talenten.

Bij het bouwen van een huis komt er een architect, een bouwkundig opzichter te pas, maar dan zijn het de timmerlieden en metselaars, ja zelfs de mensen die niets anders doen dan stenen aandragen en opstapelen, die het huis bouwen.

En zo staat het gebouw voor lange tijd in de steigers. Het is een bouwwerk in wording. Wat voor moois is er nu aan een huis dat halverwege is opgebouwd? Wat een rommel aan alle

kanten, met dat onsierlijk steigerwerk er omheen. Een buitenstaander denkt dan wellicht: dat kan nooit wat worden!

Maar straks valt het steigerwerk weg, en zien we de schoonheid van het geheel en bewonderen de wijsheid van de architect. Wij worden als leden van de kerk altijd bedreigd door het gevaar dat we er bij gaan staan kijken zonder zelf een hand uit de mouwen te steken, met heel veel critiek, met een twijfelachtig schouderophalen, omdat, naar ons inzicht, alles verkeerd gaat. Vooral als je naar de arbeiders kijkt! Wat zijn daar rare figuren onder! Soms trekken ze zelfs de plannen van de architect in twijfel. Bouwen op eigen houtje voort. Maar dan komt de bouwkundige opzichter hen op de vingers tikken: jongens, als we niet als een "team" werken, gaat het niet goed!

Wij moeten beginnen met zelf mee te bouwen, overal waar we kunnen, in eigen leven, in het gezin, op school, in de vereniging, voor de kerk als instituut en voor de kerk als organisme. En dan ligt er binnen onze gezichtskring nog de wijde wereld waar *schijnbaar* de duivel en zijn

ganse rijk hoogtij viert.

Wanneer we zo, door de kracht van de Heilige Geest, zelf werkzaam worden en actief meebouwen, weet u, welk groot wonder dan tegelijk plaats grijpt? Dan worden we daardoor persoonlijk ook meer en meer gebouwd tot levende stenen in de geestelijke tempel, tot dienstdoende burgers van het Koninkrijk Gods. Want dat is de bedoeling van onze Heer. Elke gelovige bouwer moet zelf worden ingevoegd in het grote geheel. Het uit elkaar geslagen menselijk geslacht is in Christus tot een eenheid terug gebracht het koninkrijk Gods!

Wij staan geen van allen op onszelf. Wij kunnen en mogen nooit een apart leven met Christus hebben zonder enige aanraking met andere kinderen van God. De gemeenschap met God door zijn Zoon sluit de gemeenschap der heiligen in. Ja maar ... ik kan toch niet samenwerken met een broeder of zuster die heel andere ideeën er op na houdt dan ik? Kijkt u dan maar eens naar de mensen waar Jezus mee samenwerkte. Mensen die zich afvroegen wie toch de meeste zou zijn in het Koninkrijk. Mensen die zich te slapen legden terwijl de Heer worstelde in de tuin. Een mens, waarvan hij wist dat hij hem zou verraden. Allicht is er onder de metselaars van het gebouw een jonge knaap pas van de Ambachtschool ... hij leerde nieuwe methodes. "Kom nu, jongeman, doe het

nu maar zoals wij oudere metselaars het altijd gedaan hebben."

In de plaats naast anderen hebben wij soms andere methodes te aanvaarden, niet altijd voor ons eigen plezier, maar om daarin het groot geheel te dienen. Het is niet onwaarschijnlijk dat zij, die in de kerk leiding geven, en zij die door de jaren een grotere kennis verkregen, daarmee de grootste moeite hebben. Ze nemen er alle tijd voor de plannen van de Architect tot in de grootste details te bestuderen. Ach, mochten we toch een steentje verkeerd leggen! Ze zijn zich er niet van bewust dat als er een steentje wat schots en scheef zit daarmee het hele gebouw nog niet van zijn hechtheid ontroofd wordt. Bovendien vertragen zij het bouwen. Maar de Architect zegt: "Ik kom spoedig!"

Wie een bouwwerk bezichtigen wil, gaat er niet vlak voor staan om ieder steentje apart te bekijken, maar hij laat op enige afstand zijn ogen glijden over het hele complex. Elk steentje valt daarbij eigenlijk in het niet. Geen van allen vraagt onze bijzondere aandacht. Het is de totaliteit, die de schoonheid aanbrengt.

Zo is het ook met het Koninkrijk Gods. Wij zijn maar heel kleine steentjes, die slechts waarde hebben, voorzover we in het bouwwerk zijn ingevoegd. Maar wel zo'n

waarde dat we niet gemist kunnen worden.

Er zijn stenen, sierlijk genoeg voor de voorgevel zodat ze in het oog vallen, maar er zijn ook stenen die veel beter passen in de binnenmuur. Niet allen hebben dezelfde taak in de grote werkgemeenschap van Jezus. Ondanks dat, met al die verscheidenheid van gaven, van opvatting, van karakter en aanleg, werken we toch samen tot de voltooiing van het bouwwerk. De dominee, de diaken, de directeur van het I.C.S., de dame die getrouwd zieken bezoekt in het ziekenhuis, de moeder die elke dag maar weer van haar huis een thuis maakt, de organist die zijn spel opdraagt voor de troon van God, een oude dame in het verzorgingstehuis die zachtjes psalmen speelt op het kleine orgeltje om een zuster, die één van haar kleinkinderen verloor door een auto ongeluk, te vertroosten.

Het gebouw is nog niet klaar met het optrekken van muren. In dat gebouw moet een bepaalde sfeer zijn. Maar zelfs daarvoor zorgde de Architect. Hij zond zijn eigen Zoon om die sfeer te scheppen. Het is de sfeer van liefde. Zo wordt het in dat huis geen koude bedoening ... en zo mag er ook gerust een schilderijtje wat scheef hangen in dat huis!

Vrij naar een meditatie van Ds. Joh. Meynen (1948).



**Als je 't
mij vraagt ...**

Syrt Wolters

Dat de redacteur altijd onder mijn stukjes zette: Syrt Wolters heeft een kappers zaak in het Empress Hotel in Victoria, was een uitstekend idee. Vooral in de zomer, maar eigenlijk het hele jaar door gaat er bijna geen week voorbij of ik krijg visite aan de zaak van lezers. Als ze toch in Victoria zijn, willen ze die man van "Als je 't mij vraagt" wel eens ontmoeten.

Soms had ik geen tijd om lang met hen te praten, maar vaak was ik in de gelegenheid om samen ergens in het hotel een kop koffie te drinken. Op die manier heb ik dozijnen vrienden ontmoet. Vooral de aanmoedigingen om door te gaan met mijn stukjes deed me echt goed. Voor al die visites wil ik de bezoekers graag dank zeggen.

Ik heb echter een teleurstellende mededeling: Vanaf 15 April ben ik niet meer in het Empress Hotel. Mijn huurcontract wordt niet vernieuwd. Het hotel zal geen kapperszaak meer hebben. Men denkt het beter te kunnen verhuren aan een ander soort

winkel. En dat geloof ik onmiddellijk. Tenslotte is 'kappen' maar handenarbeid en daar wordt men doorgaans niet rijk van. Als gevolg van dat alles moet ik de redacteur verzoeken om niet meer onder mijn stukjes te zetten dat ik een kapperszaak heb in het Empress Hotel. Bezoekers zullen me daar niet meer kunnen vinden.

Mooie herinneringen

Ik heb er bijna tien jaar met veel plezier gewerkt. Een groot aantal mensen van over de hele wereld heb ik in mijn stoel gehad. Van verscheidenen kreeg ik een ansichtkaart; soms een briefje om me te laten weten

dat men het bezoek aan mijn zaak gewaardeerd had, niet alleen vanwege de goede bediening, maar vaak werd er aan toegevoegd: en de interessante conversatie die we hadden! Al die dingen bewaar ik natuurlijk.

In al de 32 jaar dat ik in Victoria een zaak gehad heb, heb ik het genoeg gehad om mensen te bedienen die meer wisten dan ik; meer van de wereld gezien hebben dan ik en ook van meer invloed zijn. Het is nu bijna een traditie dat de Lt. Governor van B.C. klant is bij Barber Syrt.

Soms heeft dat interessante bij-gevolgen. Toen de Nederlandse Ambassadeur van Canada op bezoek was in Victoria, was ik één van de twaalf die lunch met hem hadden. En juist twee dagen geleden kreeg ik een telefoontje van het 'government House' met de uitnodiging om lunch te hebben met Prinses Margriet en Pieter Van Vollenhoven.

Mijn vrouw werd ook uitgenodigd. In Nederland zou

me zoiets waarschijnlijk nooit gebeurd zijn; daar moet je eerst voor emigreren en in aanraking komen met die belangrijke snuiters.

Wat nu?

Toen ik aan mijn klanten vertelde dat ik het hotel uit moest was vaak de eerste reactie: Maar je gaat toch nog niet ophouden? Waar zou ik heen moeten? Sommigen denken dat er maar één kapper in de wereld is. Dat is natuurlijk nonsense, maar als men dat geloven wil, is dat best wat mij betreft.

Ik moest me natuurlijk wel afvragen: Wat ga je nu doen? Want het is een erg onaangename ervaring voor me. U moet weten dat ik juist aan het onderhandelen was met vier verschillende mensen die mijn zaak wilden kopen. Toen dacht ik: dit is waarschijnlijk psychologisch het juiste moment om de zaak van de hand te doen — als het kan onder het beding dat ik nog blijf werken als een

onafhankelijke kapper. Die voorwaarde werd graag geaccepteerd; nu kon men verwachten dat mijn klanten ook bleven komen.

Omdat er vier gegadigden waren, was ik in een benijdenswaardige positie. Ik bepaalde mijn prijs. Ik bood de zaak aan alle vier met de boodschap: Wie het hoogste biedt boven de vraagprijs, kan de zaak kopen. Met de hoogste bieder ging ik verder handelen. We kwamen tot een accoord; alleen de koper zei: "Als ik zo'n prijs moet betalen, is een langer huurcontract een vereiste."

Dat was begrijpelijk; dus verwees ik hem naar de hotel directie. Daar werd hem verteld, dat de zaak niet gekocht kon worden, want dat de kapper zou verdwijnen! En daar ging mijn mooie prijs! Ik had gehoopt dat ik op mijn oude dag een zacht kussentje zou hebben voor mijn eventueel pensioen ... Maar het Hotel zorgde daarvoor op de manier van het hotel!

Vervolg op de volgende pagina.

Als je 't mij vraagt ...

... vervolg van pagina 18.

Nieuwe aanbiedingen

Na de eerste schok, vroeg ik me af: Wat nu? Het ging spoedig als een lopend vuurtje rond: Barber Syrt moet het hotel uit! Wat ik niet direct verwacht had, was, dat ik van drie verschillende kanten een aanbod kreeg om een vacante 'stoel' in een bestaande zaak te huren! Nou, wat zeg je me daar van?

Eén er van was van een jonge dame die een half jaar geleden de zaak gekocht had, die ik zelf 32 jaar geleden gehad had! Ze was nog maar pas geslaagd en wou graag een ervaren vakman bij zich hebben. Ze had veel goeds van me gehoord, dus bood ze me aan om bij haar te komen. Na enig wikken en wegen heb ik besloten om haar aanbod aan te nemen. Ze had de zaak keurig laten moderniseren en het zag er allemaal piekfijn uit.

Dus met ingang van 15 april ga ik naar "Barber Syrt at Valentino's, 706 View Street, Victoria. Het is in het hartje van de stad — schuin tegenover Eaton's.

Dit is de derde keer dat ik met de zaak ga verhuizen in Victoria. Het was altijd voldoening gevend dat de meeste van mijn klanten me volgden. Ook nu er is nog niemand die niet gezegd heeft: Maak je maar geen zorg — we volgen je ook al ga je naar de top van Mount Everest! Er zijn minstens een dozijn die al klant waren toen ik zelf die zaak had meer dan 30 jaar terug! Ophouden met werken? Ik kan die trouwe klanten toch niet zo maar in de steek laten?

Dus — als mijn lezers me met een bezoek willen vereren, van harte welkom! Als ik tijd heb gaan we een kop koffie drinken ergens dichtbij. Maar u moet er wel even een notitie van maken dat ik maar drie dagen per week werk: dinsdags, donderdags en zaterdag.

Mijn telefoon nummer is 382-2461. Misschien, als ik het de redacteur vraag, wil hij mijn adres en telefoon nummer wel onder aan m'n stukjes zetten. Als ie dat doet, zal ik hem een bedankaartje sturen.

Het is natuurlijk moeilijk om Syrt Wolters iets te weigeren. Dus we zullen met het eerst volgende Hollandse artikel het nieuwe adres en telefoon nummer onder zijn stukje zetten. Voor deze keer hoeft dat natuurlijk niet. We zullen deze keer dan maar voldoen met te zeggen dat Syrt Wolters vanaf 15 april naar de top van Mount Everest verhuist. Daarom heet die straat "View Street" natuurlijk.

“Welcome back to Holland”

“Is dat niet de naam van die gratis aanbieding van de KLM?”

Als u deze zomer met de KLM naar Nederland vliegt, dan wacht u daar een hele reeks geschenken, kortingen en verrassingen! De Holland Promotion Foundation biedt dit alles aan onder de naam “Welcome back to Holland”, aan iedereen die de overtocht per KLM maakt. “Welcome back to Holland” bestaat uit:

- Een coupon ter waarde van fl. 40.00 per persoon, die u kunt gebruiken om eens lekker in een Golden Tulip hotel te gaan eten.
- Kortingen op autoverhuur, souvenirs, excursies en sightseeing, aankopen bij de Bijenkorf en nog andere leuke verrassingen.
- Brochures met reisinformatie.
- Geschenken in de vorm van leuke souvenirs van uw bezoek.

Plus het allerlaagste luchttarief dat u bij welke “scheduled” luchtvaartmaatschappij dan ook zult vinden! U betaalt bij de KLM eerder minder dan meer, want de KLM heeft bovendien nog een prima prijs voor een huurauto: vanaf slechts \$29.00 per persoon per week voor twee personen die samenreizen. Dus slechts \$58.00 per auto.

Ja, als u beslist deze zomer met de KLM naar Nederland te vliegen, dan maakt u de juiste keus! Vraag een reisbureau bij u in de buurt om verdere inlichtingen en om de “Welcome back to Holland” folder.


“Welcome back to Holland” is verkrijgbaar in Nederland vanaf 1 april 1986 tot eind maart 1987. Tarieven en aanbiedingen kunnen zonder waarschuwing ingetrokken of aangepast worden.

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Books

Adoption

Reunion with an adopted child

Secret Child by Nancy Moore. Toronto: Pickering and Inglis Ltd., 1986. 159 pp. Reviewed by Ineke Brouwer-Parlevliet, Niagara Falls, Ontario.

Experiencing the on-going blessings and joy of the reunion of one of our adopted children with her natural mother, Nancy Moore's story of meeting her son again, whom she gave up for adoption 27 years ago, tugs at my heart with an extra pull.

In her book, *Secret Child*, she relates her life's story from the time she became pregnant and was deserted by her boyfriend until recently when she was united again with her child. It is a story of intense loneliness and pain, shame and struggle, repentance and guilt, but even more than that: The story of God's forgiveness, love, guidance and restoration.

What is an unmarried girl not yet 18 years old to do when she is told by her doctor that she is

several months pregnant? To whom does she turn? There was no one with whom she could share her terrible secret: no parent, other relatives, friends, colleagues, not even the husband she married later on, being afraid to be rejected or to hurt those she loved so much. But God did not desert her. Slowly, but steadily He drew her closer to Himself and made her more and more aware that she could trust Him, if she let Him control her life. She learned to do that, and so all the broken, mangled pieces of her life came together and showed a beautiful picture of God's great love and healing.

When, then, suddenly out of the blue, an unknown voice asks her if she really is the Nancy who gave up her son for adoption 27 years ago, her world is shaken again. Yes, she wants to see her son, but What will her husband say, whom she loves so much and who doesn't know about this

secret child? Just leave it to God. "He will make your paths straight."

In her book, Nancy supports her spiritual growth with many quotations from the Bible and has something special to say to

adoptive parents, adopted children, birth parents and those who have had an abortion. But the book will not only benefit people in those categories; it also provides encouraging reading for

everyone who is struggling with life's question marks, and who wants to be reassured again that in all things God works for the good of those who love Him.

Ecumenicity

Resource for "ecumenists"

Faith and Faithfulness: Essays on Contemporary Ecumenical Themes. A Tribute to Philip A. Potter, edited by Pauline Webb. Toronto: WCC Publications distributed by the Anglican Book Centre, 1984. Softer, 146 pp., \$5.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

In 1972, Dr. Philip A. Potter was elected to the important and influential post of General Secretary of the World Council of Churches (WCC). His roots are in the Caribbean Island of

Dominica. His denominational background is Methodist. He is also a pacifist.

The articles published in this book in honour of Dr. Potter are neither eulogies of him and his contribution to the ecumenical movement, nor do they provide by any means a complete coverage of his ecumenical concerns. As I read the essays written by prominent ecumenists I was struck again by the bewildering plurality of doctrinal statements. Confessional integrity seems to fall by the wayside when one is a part of the WCC. In general the essays present a horizontal approach to the Gospel. The theologies of liberation have a powerful appeal. Ethics is replacing theology. Society needs to be restructured. One-sided moral indignation still appears the norm for WCC pronouncements.

Rev. Harvey Perkins says

that we succumb to temptation "when we expound an unqualified doctrine of free enterprise and idolize a free market mechanism, thereby rationalizing exploitation and justifying injustice." Why not make a strong statement against Marxism as well? The mission of the church is deed oriented, making all things new in the world. Says Dr. Adeolu Adegbola, "Christians also meet at the foot of the cross and around the Lord's table where issues of justice and peace, fullness of life and the making of all things new constantly confront us. They are at the heart of the mission of the church to the world today."

Students of the ecumenical movement will find the essays in this book good resource material.

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